

A LIVELES LIFE:

O R,
Mans Spirituall death in Sinne.

Wherein is both learnedly and profitably handled these foure

Doctrines, { The Spirituall Death in Sinne.
The Doctrine of Humiliation.
Mercy to be found in Christ.
Continuance in sinne, dangerous.

Being the substance of severall Sermons upon

EPHES. 2. 1, 2, 3.

And you hath he quickened, who were dead in trespasses and sins.

*Whereunto is annexed a profitable Sermon at Lincolnes-
Inne, On GEN. XXII. XIV.*

*Delivered by that late faithful Preacher,
and worthy Instrument of Gods glory,*

IOHN PRESTON,

*Dr. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of Emanuel Colledge in Cambridge, and some-
times Preacher of Lincolnes-Inne.*

The third Edition.

ROM. 7. 9.

*For I was alive without the Law once, but when the Comman-
dement came, sinne revived, and I dyed.*

LONDON:

*Printed for Andrew Crooke, and are to be sold by Daniel
Frere, without Aldersgate, 1635.*

TRAVELERS LIFE:

[illegible]

The Contents.

DOCTRINE IV.

VV *Whoever walketh in any course of sin, is a dead man, and the child of wrath.* p. 80

The Doctrine proved by Scripture.

By Reason.

p. 81

REASON I.

He that walketh in sinne, is overcome of sinne.

REAS. 2.

In him sinne hath the chiefest command, and God no place. p. 82

OBJECT.

An Hypocrite keeps his sin in, and suffers it not to breake out, and therefore it is not predominant.

ANSW.

It is no matter for that, for God judgeth according to the inward heart.

REAS. 3.

He is an hypocrite.

p. 83

God hath respect to small things with sincerity, more than many great things with hypocrisie.

REAS. IV.

Hee is ready to runne into other sinnes upon occasion

p. 84

QUEST.

What this walking is.

p. 85

ANSW.

The Contents.

ANSW.

Right walking is knowne,

1. *By the choyce of the way.*
2. *By the progresse therein.*
3. *By the companions and guides.*
4. *By the provision we make.*

p.86

VSE.

1. *For tryall, to see whether we walke in the right way or no.*

p.87

Two rules to try whether we walke aright:

1. *To see whether it be a knowne sinne.*
2. *To see if thy sinne be continued in.*

p.88

QUEST. I.

When is sinne a knowne sinne?

p.89

ANSW.

Every mans conscience will tell him what is a knowne sinne.

OBJECT.

A godly man may haue a scruple of conscience.

p.90

ANSW.

Three maine differences betweene the occasion of a guilty conscience, and the scruples of the godly.

1. *In the continuing in it; the wicked after knowledge lye in sinne, but the godly for sake it.*
- II. *In the subiect matter; hard doubts be in the godly, against which they gather soundest reasons; but easie matter to the wicked will corrupt their consciences.*

p.91

In

The Contents.

III. In the rest of their actions; a good Conscience may be troubled about one thing, and yet the rest of the actions good; but an evil Conscience grows worse and worse in other things.

QUEST. II.

A Carnall man doth many good things, and allows not himselfe in any sinne, and what doth a godly man do more?

P. 92

ANSW.

A godly man and a wicked may be said both to agree and differ:

1. They agree in the way, and differ in the end of their iourney.
2. They agree and differ in the disapproving of evill.

P. 93

Disapproving of evill two-fold: arising

from a { Principle in Nature, Conscience.
True Principle of regeneration.

Three signes to distinguish betweene a naturall dislike of evill, and a regenerate.

1. A delightfull abstaining from sinne.
2. A change and rising of the heart both against old sinnes, and the doers of them.
3. A change of the whole man.

P. 94

QUEST. III.

Godly men often relapse as well as the wicked; therefore how shall I distinguish betweene these?

ANSW.

Three signes of distinction between a godly mans relapsing

The Contents.

sing and lying in sinne.

P.95

1. He hath no purpose to sinne.

2. He favoureth not his sinne.

P.96

3. He falls not into the same sinne,

1. Not so often as before.

2. After the same manner.

P.97

QUEST. IV.

Who is it that sinneth not?

ANSW.

All men sinne: but there is a double difference betweene the sinnes of the godly and the wicked.

1. In the wicked some sinne is ever predominant.

2. The wicked commit sinne as a proper worke. p.98

QUEST. V.

How shall wee distinguish betweene the purposes of the godly and the wicked?

ANSW.

The purposes of the wicked are weake and fruitlesse, but of the godly strong and effectuell.

P.99

USE 2.

To comfort all those that doe not continue in sinne.

Four comforts in a perfect heart:

1. Contentednesse to forsake lust.

2. Ability to pray.

3. Ability to beare afflictions.

4. Sound peace and lasting.

The



**The Summe and Contents
of the SERMON.**

OBSERV.



*That speciall passages of Gods providence
should not be forgotten.* P. 2

Two things observable in the Text :

1 *That the Lord will be seene.*

2 *That he will be seene in the Mount.*

USE.

To helpe against discouragements.

P. 3

DOCT. 1.

*It is Gods usuall manner to bring his children to extre-
mities.*

P. 4

The Doctrine proved by Reasons.

REAS. 1.

To make is an affliction.

REAS. 2.

Because the Lord might be sought unto.

REAS. 3.

Because God may be knowne to be the helper.

P. 5

REAS. 4.

Because we might receive it as a new gift.

P. 6

REAS.

The Contents.

REAS. 5.

*Because we may know the Lord by experience.
God is never so well knowne as by experience.
God manifesteth himselfe ever upon some great change* P. 7

REAS. 6.

Because the Lord might prove and try us. P. 8

VSE.

*Not to bee discouraged what euer our case be. P. 9
Comfortable Examples of Job, Nebuchadnezzar,
the Jewes in Mordecaies time, against discouragements.* P. 11

DOCT. II.

*In the time of Extremitie the Lord will be scene, and
not before.* P. 13

And that for these causes:

REAS. 1.

To exercise the graces of God by.

REAS. 2.

To give time of Repentance. P. 15

REAS. 3.

*To let us know the vanity of the Creature. P. 16
Though God deferre till extremity, yet then hee will
surely come.*

USE.

To teach us not to make too much hast for deliverance.

P. 17
Exam-

The Contents,

Examples of the Lords comming in extremities. p. 17

DOCT. 3.

Godly mens extremities are but trials sent for their good, and not punishments sent for their hurt and ruine. p. 21

Trials therefore should be cause of reioycing, rather than sorrowing.

Wee ought to reioyce in tryals, because the greater the tryall is, the more will be the good. p. 22

The good that comes of tryals, is, p. 23

1. The increase of grace.
2. The increase of reward.

AN

ИД



AN
EXCELLENT
TREATISE OF THE
SPIRITVALL DEATH
IN SINNE.

EPHES. 2. 1, 2, 3.

And you hath he quickened, who were dead in trespasses and sinnes.

Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

Among whom also wee all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, even as others.



The scope of the Apostle in the former part of this Chapter, is, to stirre up the *Ephesians* to a high estimation of their redemption by Christ: and that hee might the better doe this, hee sheweth them their estate without Christ; That *they were*
B *children*

The Scope of
the Chapter.

Three false
guides among
the Ephesians.

children of wrath, and dead in sinnes and trespasses: and that they were dead in sinne, hee proveth, Because they walked in sinne: That they walked in sinne, he proveth, Because they had amongst them some false guides, which here he reckons up, and declares them to be these three:

First, the World; (*They walked according to the course of the world.*)

Secondly, the Devill; (*According to the prince of the power of the ayre.*)

Thirdly, the lusts of the flesh; (*Among whom also we had our conversation in times past, in the lusts of our flesh, &c.*)

The first point that we will observe as naturally arising out of the words, is this,

Doctr.

That all men by nature are dead in trespasses and sinnes.

The Doctrine
proved first
by Reason.

This point is to be considered of all men, both those which are alive, and quickened out of this Lethargie, and those which are yet dead in their trespasses and sinnes. That wee are thus dead in sinne, it plainly appears by this reason; All mankind were represented in our first parent Adam, of whose fall this death of sinne, and of nature, was made a part of the punishment; now he being the root of us all, and that being dead, all the branches must needs be dead also. It is also plaine by places of Scripture: as *Ioh. 5. 25. The dead shall heare the voyce of the Sonne of God, and they that heare shall live: so againe, Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee*

Secondly, by
Scriptures.

thee light. Also in the Gospell our Saviour Christ saith, *Let the dead goe bury the dead*: that is, let such as are dead in treispasse and sinnes, goe bury those that are dead through sinne. By all which places it plainly appeares, that all men by nature are dead in sinne. This men consider not: You would thinke it a gashly sight to see Churches, streets, and houses for to lye full of dead corpes: but for to see places full of men spirituallly dead, which is who the worse, is a more gashly sight; and yet der it?

In this death in trespasse and sinne, I will shew you these five things:

1. *What this death is.*
2. *The kinds of this death.*
3. *The signes of this death.*
4. *The degrees of this death.*
5. *The use to be made of it.*

First, *What this death is.*

To know this, wee must understand that as a corporall death, so a spirituall death hath two things in it:

First, As in the naturall death there is a privation of life when the soule is separated from the body; so in the spirituall death there is a privation of the life of the soule; namely, the extinction of originall righteousness; by reason of which, a man can neither set hand nor foot forward in the wayes of goodnesse; as Paul confesseth of him-

1. What this death is.

Two things, a naturall and a spirituall death

selfe: for as the seperation of the soule makes the body to dye, so the extinction of originall righteousness makes the soule to dye.

Dead workes
why so called.

Secondly, As in the death of the body there is a stinking carcase left, when the soule is departed thence, so in the death of the soule there is a positive corrupted quality left, called the flesh, whereby a man is prone to doe all evill: And therefore they are called *dead workes*: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying assever. 6. 1. And so againe in the transcript of the same Epistle, and 15. verse, where it is said, *How much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God.* Now it seemes a contradiction that they should be workes, and yet dead; but yet it is so, because besides the privation of good, there is a positive evill, and stirring quality, which is active, and bringeth forth these evill and dead workes.

Privation of good
there is a positive
guilt & stirring
quality
The seat of
this death.

Now for the chiefe seat of this death: It is chiefly seated in the minde and understanding, and not in the will. The Understanding is *primum vivens, & moriens primum*; the first living, and first dead: for although the will bee corrupted, yet whatsoever is in it, is carried through the understanding. And this death of the understanding is such a darkenesse of judgement, as thereby a man esteemes not, but dislikes the wayes

wayes of God and goodnesse, and reproveth the wayes of sinne and wickednesse. And in this faculty of man, the understanding, is this death of sinne chiefly seated; therefore it is said, *Iob. 1. 4, 5. In him was light, and that light was the life of men.* So also, *Ephes. 5. 14.* the place before mentioned, *Awake thou that sleepest; and stand up from the dead, and Christ shall shew thee light:* where hee sayes, not life, but light; for if there be light, life will certainly follow. So againe, *Acts 26. 18. To open their eyes, that they may turne from darknesse to light.* One would thinke, that in these places it should bee life, and not light; but it is so put to shew that the chiefest seat of this death is in the understanding. Therefore also it is said, *Be renewed in the spirit of your mindes, Rom. 12. 2.* And to the same purpose also saith *Iames, Iam. 1. 18. The word of Truth begeth you:* now Truth hath a reference to the understanding. And thus briefly have I given you a taste what this death is, and the place wherein it is seated.

Ephes. 5. 14

2. Now it followes that we speake of the kinds of this death, which for the better handling, and benefit of your memories, I will range into these three sorts:

2. The kinds of this death.

1. The death of guilt, by which we are bound over to eternall damnation: and so in the same manner usually wee say, a man condemned is a dead man.
2. The death which is opposed to the life of grace which is the seperation of grace from our soule

3. The death which is opposed to the life of joy and comfort, which is a thousand times more terrible than all deaths, if it were truly, and as it is indeed apprehended.

Which latter death, that you may the better conceive of, I will open it a little to you.

God joynes with every mans soule, and gives to the most wicked man some ~~seeming~~ life of grace and some colourable life of comfort; for else they would indure an hell here upon earth.

For the first; although the wicked have no true grace, yet they have a shadow of it, as is manifest in their morall vertues. So for the second, for comfort, they have some, although no true comfort: for God is the author of comfort, as the Sunne is of light; which all, both good and bad, doe more or lesse participate of, or else they could not subsist: As may appeare by the contrary; for, when he doth but once with-draw his comfort from us, it is the terriblest thing in the world: An example of this wee may see in Christ; when this comfort was with-drawne from him but in sense and feeling onely, it made him cry out, *My God, my God, why hast thou forsaken mee?* Matth. 27:46. Where Gods presence is taken away, there is nothing but horroure and trembling: and I have knowne such, that in his absence, when his presence hath beene taken away, have had their soules so pressed with horror, that they have said, That if at a thousand yeeres end they might enjoy the comfortable presence of God, they would thinke themselves the

happ.

How terrible
the taking a-
way of Gods
presence is.

see in Christ, *was*
with-drawne

Absence

happiest men in the world: The absence of this, made *Luther* to say, That if all the creatures in heaven and hell should set to torment him, they could nor doe it so much as the with-drawing of Gods comfort did.

Alas, poore creatures, now in this world God is not seperated from you, you feele not the torment of this death, but now you enjoy the *crepusculum*, and day-light of this comfort; and therefore although it be now slightly esteemed, and little regarded, yet when that day shall come that the Lord shall totally seperate them from his presence, they shall by lamentable experience learne how terrible a thing it is. Thus much for the second point, the kinds of this death.

3. For the signes of this death.

The signes of it may be taken from them of the bodily death; the signes of that are these foure:

1. The understanding faileth.
2. There is want of sense.
3. Want of motion.
4. There is a deadnesse in the face.

These foure things you shall finde in a spirituall death: First, as those that are corporally dead, want reason and understanding, so doe those that are spirituallly dead; they cannot understand the things of God, no more then men can judge of colours in the darke.

I but some man will object and say, The carnall man knowes many things, he hath a generall notion of the God-head, and can talke of the creation

3. The signes of this death.

Foure signes of bodily death.

g. vnder

A deadnesse in the face

1. Privation of reason.

Obiect.

of

of man, and his redemption by Christ, he can discourse of faith, repentance, &c.

Ans.

A difference
betweene
knowing spi-
rituall things,
and knowing
them in a
right manner

unable to Judge.
are if god

in shew

There is a great difference betweene knowing Spirituall things, and knowing them after a right manner; a carnall man knoweth them, but not in a right manner, not in a spirituall manner. And hence is that of the Apostle, *Tit. 1. 16. They professe that they know God, but in workes they deny him, being abominable, and disobedient, and unto every good worke reprobate*: The word which there is translated *reprobate*, is *ἀσύνετος*, signifying, *unable to iudge*. Indeed in the generall they may understand and like the things that are of God, but come to particular circumstances, that crosse them; they, as a Divine sayes of them, love *veritatem lucentem, non redarguentem*; they wholly dislike particulars, because they bring them to *hic et nunc*, to particulars. In the abstract they love holinesse, but not as it is applied to particulars, as it convinces them of their particular finnes. Hence it is that godly men are most hated of them that come nearest to them in shew, because they bring light home to them, and discover their *acerrima proximorum odia*; their inward and bosome hatred of their neighbours: It is as much as if one should bring a Torch to one that is doing some unlawfull thing, some deed of darknesse, he would wish him further off: their lives shine as lights, and therefore giving good examples by a shining and godly conversation, which is contrary to the life of the ungodly and hypocriticall ones, they cannot chuse but hate them: and as all wicked

ked men hate them, so especially those that are nighest unto them in shew; because that their life doth not onely shine unto them, and lay open their wildnesse, but scorch them also; and therefore they being occupied about the workes of darke-nesse, wish them as farre off as they can: So that hence we see, with an approving judgement, not any save those which are quickned, can understand spirituall things.

2. The second thing wherein a naturall death consisteth, was in a privation of sense; so also is it in the Spirituall death; for their hearts are strong and cannot bee moved; although I deny not but sometime they may have a little griping of conscience, and sense of Gods judgement, which naturally ariseth from conscience; but they never have any reall and true feeling of it.

2 Privation
of sense.

3. In a naturall death they are without motion; so likewise it is in the Spirituall death; for the wicked can no more move themselves unto any good worke, than a dead man can move himselfe out of his grave.

3 Want of
motion.

4. In a naturall death there is a want of vigorousnesse and beaury, as well in the face as in all other parts of the body; so also there is in the Spirituall death the losse of that vigorous beaury which followes the life of grace; they may bee seene to have death in the face; if a living man beholds them, hee knowes how to discern it: although I deny not but that they may have hypocriticall painted vertues, which may to weake eyes for a

4 Want of
beauty and
vigour.

great while seeme true ones : as men may have painted faces that have beene taken for living ones, but they are not true graces, such as proceed from the life of grace indeed.

Obiect.

I but some may here object and say, have not some men many excellent morall vertues, such as ~~have not~~ even the godly themselves have not?

Ans.

How wicked
men may have
morall vertues

Indeed it is true that they have, and these are Gods gifts also, but yet they are but as chaines of gold about a dead mans neck, or as pearls in a swines snout: There may be many good things in them, but they make them not good men; for as the evill actions of good men redound not to their persons to make them evill, so these good actions in evill men, redound not to their persons to make them good; they may have good in them, but are not good. And thus much for this third point, the signes of this death.

4 The degrees
of this death.
The death of
guilt.

Heathen

tropicke of
Gospel
most meanes &
people

4. To come to the degrees of this death :

First, for the death of guilt, that hath degrees; some men are more bound over than others, as the Heathen men that were guided onely by the light of nature, they indeed were guilty; but the Jewes which had a more perfect knowledge, they were more guilty than they : and now we that live under the tropicke of the Gospel, and have Sermon upon Sermon, line upon line, and every day are instructed, are more guilty than the Jewes : and amongst us, they that have most meanes, and profit least, are most guilty of all; and therefore are most bound over unto this death.

Second-

Secondly, for the death that is opposite to the life of grace and sanctification, that also admits degrees :

The death opposite to the life of grace.

1. For the first part, the privation of life, indeed there is no degree ; but all that are dead, in regard of the privation and absence of originall righteousness, are all dead alike.

2. But for the second, to wit, the positive corrupt quality, which is called *the flesh*, that admits degrees : for one may be mad and drunke both alike, but the one may have some sparkes of reason more then the other. The degrees therefore of this death, are these three that follow :

Three degrees of this death.
The first.

1. When men doe oppose and set themselves against a holy life, although it be closely and covertly under other names, for against them directly the Divell will not speake, because hee knoweth it will not be regarded ; but he speakes against them under names of reproach, which hee himselfe hath invented. These men are one of the bottome staires of the chamber of death ; and therefore it is almost impossible they should ever rise, but must needs remaine in a pittifull case, although it may be they thinke farre otherwise.

2. When men are given up to voluptuousnesse, and sensuality ; as *Paul* speaketh of the wanton widow, *1 Tim. 5. 6.* that because shee lived in voluptuousnesse, she was *dead while shee lived* : Even so, the more a man is sunke into voluptuous courses, the more he is dead, and as it were buried in his corruptions, so that hee is altogether unable to

The second.

The third.

stirre out of them ; it is a very difficult thing to leave them ; as in the finnes of uncleannesse.

3. When we are indifferent, and care not how things goe ; and this is when a man is addicted unto the death of civill men, which is a degree nearer to life, yet is truly and indeed no better than a death: such as have much restraining grace, these are nearer the gate of heaven then others, yet they are as truly shut out as they that are furthest off ; it is no matter how neere they are to heaven, since they are all out of heaven alike ; they shall be sure if never any more quickened, to goe to hell as well as others.

The death opposite to the life of ioy.

Thirdly, The death that is opposed to the life of joy and comfort, that hath also degrees : God sometimes with-drawes his comfort from some more than others, and so suffers some to have lesse horror than others : Thus I have briefly explained this death, in which all men naturally are. I will now answer an objection of *Bellarmino* against that which hath beene said, and so come to the fifth thing.

Object.

Some there be that say, If all men are dead in sinne, as you say they are, then to what end is all our Preaching, and your hearing ? for the dead are without life, and cannot be moved with any of these things, and therefore they are all in vaine.

Answ. I.

The life of reason in him

To this I answer ; first, that although every man by nature be dead unto grace, yet hee hath the life of reason in him, whereby hee is able to perceive two things :

1. To see that they are dead, and without this life of grace, their conscience telling them so.

2. By the sight and feeling of their death, they are able to bring themselves to the meanes of life, as to the Word and Sacraments.

Secondly, I answer; that though all men be dead, yet there is an end and effect of our speaking, and their hearing: for the Word that we speake may put life into them, as the word that Christ spake unto Lazarus, was able to raise him from the dead.

Thirdly, Wee must know that there is a great difference betweene this spirituall death, and the corporall death; for this death consisteth in the understanding and will, and is a free willing death; in it they freely flye good, and embrace evil; they freely choose the wayes of death, and therefore are said to be *already dead*: as, suppose a man is resolved to commit murder, or treason, and a friend come to him, and perswade him from it, and cannot prevaile, that man may be said to be dead, because he will doe that that will cost him his life: Even so we may affirme, that that man is dead already, because hee will doe that that will bring death after the doing of it.

5. Now for the fift thing, the uses of this point, That all men by nature are dead in sinne.

The first Use then that wee may make of this point, is, If all men are dead in sinne, then let us be exhorted not to deferre our repentance, laying, wee will repent afterward. This is a fault usuall amongst young men, and such as presume of their

*Ans. 2.
yet there is a difference*

*Ans. 3.
A difference
betweene the
spirituall and
corporall
death.*

*5. The Uses
of this point.*

*Use 1.
I
Not to defer
repentance.*

How the devil
deceives men
in perswading
them to put
off their re-
pentance.

Saving repen-
tance what
it is,

strength and ability of nature to live a great while, they find nature strong in them, and therefore put off repentance till they be sicke, and age bring them to thinke of death: but let such consider that they are dead already, and repentance is a putting of a new life into them: Dost thou thinke it is in thy power to create a new life in thee when thou art dead? Surely, no more is it in thy power to repent when thou wouldest. Hereby the devill entrappeth many, in putting this conceit into them, that they may repent when they wil; and this hee bringeth them unto, by making them to mistake repentance, in conceiving of it to be nothing else but a sorrow for sinne past, and a purpose to live well afterward, and leave all sinne: he never tels them, nor they never thinke that it is the creation of a new life in them; for then they would say more: but they are deceived, this is not to repent, for thou mayest doe all this, and yet when thou hast done, be damned. But such repentance as will save thy soule, is a sorrow for thy sinne that is past, and a purpose for the time to come to endeavour to leave all sinne, arising out of a love to God: for all repentance ariseth either out of a love of God, or else from selfe-love: if it be out of a love of God, thou wilt presently give thy selfe unto his service, and forsake thy sinne: if it be not out of love to God, but out of selfe-love, that thou purposeth to forsake thy sinne, then it is not true repentance, but false, and riseth from by-respects. Repentance is hard to be had, it is not in thine owne power; ex-

cept

cept God breathe a new life into thee, thou canst not repent; thou art as the red clod of earth before God, of which he made *Adam*; it had no life, vntill he breathed into it: so while the Spirit breatheth in us, wee are dead. A Beast may desire his owne life, so may a man his owne salvation, but hee can doe nothing without the Spirit blowes. When then the Spirit blowes, why wilt thou be so foolish as to deferre thy repentance unto another time? If a man upon paine of death were within twenty dayes to be beyond the Seas, if the wind should blow well for his purpose the first, second, or third day, would hee bee so foolish as to neglect it, and deferre his journey, and say, it may bee it will blow againe tenne dayes hence, and then I will goe: No, hee will not be so foolish, for hee knowes the wind bloweth where and when it listeth; and therefore hee will take it when it blowes, lest it blow there no more. In these earthly things men are not so foolish, why therefore are they so ignorant in this point of spirituall wisdom? Let every one of us then hereby be perswaded to learne wisdom; when the Spirit bloweth, neglect it not: certaine it is, that except it doth blow in thy heart, thou art damned; therefore when it doth blow, suppose it be at 17. or 18. yeeres of age, neglect it not, omit it not, neither deferre it, it may be it will never blow againe and thou canst not make it blow when thou wouldst, for it is free.

Simile.

There are none which live under the Gospel, but at some time or other have had some blasts of the

the Spirit, but in some it vanissheth as bubbles in the water: but let us take heed of that, and unlesse we could have them againe when we would, let us not let them passe: when thou hast but the least sparke, let it not goe out, leave it not till it is become a flame to purifiethy heart.

An example
of Spira.

Francis Spira neglecting these comfortable blasts, at the last wished that hee might have had but one drop of that comfort which once hee despised; and so till his last breath, cryed out, I am damned. Goe not therefore still on in thy sinnes, falsly perswading thy selfe, saying, thou shalt bee saved: Remember what God threatneth unto such men, *Deut. 29. 19.* *He that hearing the words of this curse, shall blesse himselfe, saying, I shall have peace though I follow my sinnes; the Lord will not bee mercifull to that man:* Sit downe therefore but one halfe houre, and consider with thy selfe, that thou art but a dead man, and that thou canst not quicken thy selfe, but it is God onely that is able to quicken thee, and he quickeneth whom hee will; and those whom he quickeneth are but very few, as the gleanings after the harvest, or the grapes after the vintage, and thou knowest not whether thou art in that small number: Consider, I say, but this with thy selfe, and surely this will make thee never to give thy selfe rest, untill thou findest life in thee, and never bee quiet untill thou art sure thou art quickened.

Vse 2.
How to e-
steeme civill
men.

Another Vse which wee will make of this point, is, If naturally all men are dead in trespases and

and sinnes, this should teach us how to esteeme of
civill men, and such like; wee should esteeme of
such men as of dead men: and therefore,

1. Wee should not overvalue them.
2. Wee should not make them our companions.

First, Wee should not overvalue them.

For their beauty, they have none that is true
beauty: what beauty have dead men in them?
they are dead, let us not regard their seeming beau-
ty. Esteeme the poore Saints; for they, though
never so meane, are better than those, though never
so brave. Grant your civill men bee as Lions,
(then which no irratiōall creature is better,) and
that your Saints are but as dogges (then which no
creature is worser,) yet a living dogge is better
than a dead Lion. It's a signe of a new life to e-
steeme no carnall excellencie: so saith Paul, 2 Cor.
5. 16, 17. *Wherefore henceforth know wee no man af-
ter the flesh; yea, though wee have knowne Christ after
the flesh, yet now henceforth know we him no more.
Therefore if any man be in Christ, he is a new creature;
old things are past away; behold all things are become
new: hee, that is a new creature, will not regard
these things, but they will be dead in his account.
They account us but dead men, therefore let us ac-
count them so also.*

Secondly, Make them not your companions.

Wee may, and ought to love them with the
love of pity, but not with the love of delight
and complacency: if thou love them, and delight
in them, it is a signe thou art dead also; yet in

D

this

For their Beauty

*Esteeme of poore
Saints*

this we are to blame, that wee doe not more pittie them, and seeke their salvation, but wee must not delight in them, and make them our familiar acquaintance, for wee can never thrive in grace till wee leave them: for although they bee dead, yet they have a leaven which will infect thee, although thou perceivest it not. VVee use to say, wee will make use to our selves of the good in them, but let the hurt goe: but wee cannot doe so; for wee are insensibly hurt, when we thinke we are furthest from it: Even as a man is tanned when he is working in the Sunne, and hee never perceives it; so doth their company infect us insensibly, when we thinke least of it: It's therefore but a folly to purpose to serve God, and not to breake off their company; yea, it is a plaine contradiction. Every man is compared to a coale, he is either living or dead; if he be a living coale, he will kinde him that is next him; but if hee be a dead coale, hee then will blacke and sully thee: Even so it is with company, if it be good and zealous, it will kinde our affections; but if bad, it will bee sure to infect us: therefore from such company thou must either gaine good or harme; but for good, certaine it is that thou canst receive none, and therefore thou must receive harme. *If thou walke with the wise, thou shalt be more wise; if with the foole, thou shalt learne folly, Pro. 13. 20.*

hurt goe
Simile.

Hurt

Simile.

Vse 3.

To stirre up
to thankful-
nesse for be-
ing quickned.

The third Vlewe will make of this poinr, is this, Seeing that by nature all of us are children of wrath, and dead in trespasses and finnes, This should stirre

stirre up those that are quickened, to be thankfull to God therefore. Above all, wee ever labour to be most thankfull to him that hath saved our lives; and this God hath done for us, let us therefore stirre up our selves to thankfulnesse. *Paul*, as we may read, *Rom. 7. 24, 25.* joynes these two together, his deliverance, and his thankfulnesse; *O wretched man that I am! Who shall deliver me from this body of death? I thanke God, through Iesus Christ our Lord.* I confesse the world esteemes not this, but if they have riches, therein they rejoyce; and so like the dunghill Cocke, or unskilfull Lapidaries, preferre vaine things before this precious Jewell; but they that have once found the sweetness of it, will not lose it for a world: for if wee have but this, what though wee lose wife, children, goods, credit, and good name? they are all too light being layd in the ballance with this, Doe yee every one therefore consider who it was that gave thee this, and to him yeeld all thankfulnesse. Let us love much, because as much is forgiven, so much is given to us: *Paul* was much stirred up with this consideration, thinking that hee could never doe enough for Christ, who had done so much for him; as appears in many places of his Epistles.

The fourth Vse we will make of this point, is, If we are all dead in trespasses and sinnes, then this teacheth us how we should esteeme of the meanes of grace: if wee are dead, then it must be an Omnipotent power which must quicken us. All

Vse 4.
How to esteeme of the meanes of grace.

the meanes, as the Word preached, the receiving the Sacraments, &c. are but dead letters, they are but as penne without inke, God must put inke into them if ever they be effectuell: and therefore as wee must not give too little to the meanes, so wee must not give too much, nor rest in them. When we come to heare the Word preached, it is not the hearing of the Minister, but Christ in the Word preached, which makes us live. It is good to heare the Minister, but except we heare another voyce speaking to the heart, as his doth to the eare, we shall never be the better: it is Christs voyce in the Word which doth quicken and put life in our soules. But here let mee warne you to take heed of breaking the Conduit-pipe from the Fountaine; if thou hearest and profitest not, know that it is because Christ speaketh not to the eares of the heart, as well as the Minister to our outward eares.

Eares

Use 5.

To examine
our selves
whether wee
have life in us
or no.

Simile.

The fifth and last Use wee will make of this point shall be, If that naturally all men are dead in sinne, this should teach us to try our selves, and see whether wee are dead or alive. Consider the shortnesse and uncertainty of thy life here: Mans life is like an houre-glasse; if it runnes his course it is but an houre, and it may be broken before it is run out: ye have but a short while to live here, according to the course of Nature, and yet perhaps that course may not runne out too, it may bee broken off before we are aware; and then for ever, either in heaven or hell, wee must abide hereafter:

Oh

Oh then never be quiet untill you see whether you shall goe to eternall blisse, or everlasting woe. Here the Divels tricke is to put it into mens heads that a civill life will serve the turne: but hee dealeth with them as those that take gold from infants, and give them counters and rattles: and thus he would keepe them from this consideration, perswading them of the latitude of religion, and telling them that they are well enough, seeing they are troubled for some sinnes, and doe some duties, perhaps, in private; but this you may doe, and yet be dead still. If he cannot prevaile this way, then he will labour to hinder them by drawing them on in a voluptuous course of life, or with worldly cares, and so draweth them from themselves, and so makes them never to consider what they are doing, nor whither they are going: and therefore is it that in the Gospell of Saint Luke, chap. 16. the prodigall Son is said to come home to himselfe, when he once beganne to consider his estate: Although their conscience tell them all is wrong, yet the tabrets of lusts and pleasures make such a deane where they are, that they heare it not, and so never consider: nay, if that Christ himselfe againe, or the Sonnes of Thunder should speake, yet except Gods Spirit should inwardly worke, it would not make men seriously to consider their estates: It is the hardest thing in the world to make men sensible of life and death. Let us therefore bee moved in particular to consider whether we are dead or alive.

How the devill deceives civill men.

sensible

Two signes of
our quickning

I.

If thou art quickened, thou shalt finde, one time or other, these two things in thee :

First, Thou once hadst a deepe and sensible consideration of thine estate by nature, thou wert deeply affected with it, so that thou sawest what need thou hadst of Christ: till thou hast had this consideration, thou art a dead man. I know God can save thee without this, hee could come without the terrible voyce, as Christ could have come without *John Baptist* before him, but hee will not, neither ever doth, because it is impossible for a man highly to esteeme of Christ till hee is thus humbled; for hee never will preferre him in particular actions, and take him with all crosses and losses, till hee fully see what need hee hath of him, which he cannot untill he is thus humbled.

2.

Secondly, Consider if thou wert ever changed from what thou formerly wert; neither is it a slight change that will serve, but it must bee both constant and generall; it must not be for a month, or a yeare, but daily and continually. It must bee such a change that all where thou livest may see it; thou must become a new-soule in another body: Thy change must be so great that thou mayst say, *Ego non sum ego*, I am not my selfe, I am quite another man: There must bee as great a change in thee, as there is in a white cloth when it is dyed blacke. Such a change was in *Paul*, he was converted from a persecutor to a Preacher: So thou must of a Lion be made a Lambe: there must as much difference be in us, as is betweene winter & summer.

I am not my
selfe

And

And now seeing the time of the Sacrament is at hand, let us all examine our selves: wee must not make excuses to keepe from the Sacrament, but as all, *Nehem. 9.* were to come to the Passeeover, else they were to be cut off from their people, except they could shew some good cause; so I know no reason why it should not be so still for the Sacrament. But againe, on the other side, if wee doe come, and are dead men, *wee come unworthily, and eat and drinke our owne damnation in not discerning the body of Christ, 1 Cor. 11. 29.* which wee doe when we doe not sufficiently esteeme it, and conceive not what right we have to it, which was the *Corinthians* siane; for they knew well enough that that did represent his body. Let us therefore take heed we come preparedly; for as God strooke *Azab* for touching the Arke with polluted hands, and *Nadab* and *Abihu* for offering of strange fire, so if thou come unpreparedly to the Sacrament, he will strike thee.

An application to examine our selves before wee receive the Sacrament.

Conceive

But to returne to the point which was even now handled, That all men are dead in trespasses and finnes, because it is a point which concernes all sorts of men, wee will a little further consider it, and in the next place speake of the nature of dead men.

The nature of dead men.

Dead men are either,

1. Such as are starke dead in sinne, and doe make no shew at all of life; as are all open prophane, and notoriously wicked men.
2. Such as are dead indeed, and in truth, but yet make

Two kinds of spirituall dead men.

First, starke
deadnesse,

Three positive
signes of dead
men.

I
A carelesse
neglect of
goodnesse.

merely civill

make a shew of life, outwardly seeme to have it; like the Angels, that have appeared many times in assumed bodies, but yet have none of their owne that is true and substantiall; and these are chiefly dissembling hypocrites, or men merely civill.

First, This starke deadnesse, without any shew at all of life, of which sort wee have every where too too many; consists chiefly,

1. In the privation of life.
2. In an active positive principle.

Now there are certaine signes arising from both these, and they are

1. Positive.
2. Privative.

1. The Positive signes of a dead man, are these three:

First, All those which live any life, whatsoever it be, seeke such things as are agreeable to preserve that life, and hate the contrary: as a man that liveth a naturall life, looketh for food, rayment, &c. so in the life of grace, there is an aptnesse to cleave unto goodnesse, and unto Christ, as iron doth to the Loadstone: So a man that lives the life of grace, his delight is in praying, hearing, reading, &c. but his lusts, they are *agritudines animæ*, the soules sicknesses; they are as thornes to his sides, and smoke to his eyes, and he is never well or at quiet, untill they are removed and gone: but a wicked man, one that is dead in sinne, hee is sicke of goodnesse (as the other is of wickednesse) and weary

weary of it; he is too strait-laced in it, and therefore cannot brooke it. A godly man hath an inward aptnesse and inclination to serve God, as fire naturally inclines to goe upward: indeed he may sometimes contract impurity, and have some corruptions, yet they are but as mud in a cleere and living fountaine, they are soone washed away; but wicked men are like ditches which are full of mudde at their best, and there it lyes and continues.

Secondly, another positive signe of this deadnesse, is, When a man lyes in any living lust, or knowne sinne: for as a mortall disease and life cannot stand together, no more can a living lust and the life of grace. That is a living lust, when although sometimes hee may have fits of resisting, yet he alwayes gives over, and still yeelds to that lust, saying, It is their nature, and they cannot choose but commit it, they know not how to resist it; when as if there was some present Judgement threatned thee, upon the commission of it, then thou couldest forbear: This I call a living lust, and although it be but one, yet if other lusts tempted thee as much as that, thou wouldest commit them also: if thou forsakest other sinnes, because they are sinnes, why forsakest thou not this also? *Gal. 5. 24. They that are Christs, have crucified the flesh, with the affections and lusts.* There is in every man a body of lust; if any member of that body be unmortified, he is yet a dead man. *1 Tim. 5. 6. Shee which liveth in pleasure, is dead while shee is*

E

alive.

p. 110
2.

A lying still in any lust.

Lyes

A living lust, what it is.

3
An antipathy
to God and
godlinesse.

abhorring

dislike

alive. Some may keepe themselves cleane from some finnes, but that will not serve; for if they live in any knowne sinne, they are dead.

Thirdly, a third positive signe is, When a man hath a secret antipathy against God and godlinesse. Some beasts naturally hate some colours; so some men, out of a naturall inclination, cannot endure goodnesse it selfe, though they pretend some cause. I call it an antipathy when a mans stomacke riseth against a thing, and he knoweth not wherefore: so they hate goodnesse, meerely out of a naturall abhorring of the thing it selfe, although they pretend some cause for which they hate it. They distast holinesse of life, and for no just cause: if it be you distast such men as profess an holy and pure conversation, onely because they doe not conforme (as some pretend,) why doe you distast those also that doe conforme? If you dislike the professors of an holy life because of the hypocrisie they have found in them; as some have not stood to say, why doe you also dislike those that you are sure are no hypocrites? They cannot define the holy man they hate, but have a secret naturall hatred to them they cannot tell why: but wee know the reason well enough; it is because they live a contrary life to them, and therefore cannot agree no more than fire and water: indeed fire and water may agree in remisse degrees, but not in intense; so these men can suffer those which are indifferently holy, but if they come to any perfection and height of holinesse, then they cannot

not

not endure them. Now the Apostle sayes exprefly, *1 Ioh. 3. 14. By this we know we are translated from death to life, because we love the brethren: hee that loveth not his brother, abideth in death.* So that it is an infallible signe of deadnesse not to love the brethren: if thou hatest the Saints; nay, if thou lovest them not; nay, if thou lovest them not according to the measure of grace that is in them, and if thou art not grieved for any of their finnes, by which they may cause scandall, or bee disgraced, thou art yet a dead man. And so much for the positive signes.

2. The Privative signes of deadnesse follow, which are these five:

The first privative signe of deadnesse, is want of speech: He that is dead, is speechlesse, and breathlesse; so he that is dead in sinne, in all holy things is speechlesse; *Out of the abundance of the heart the mouth speaketh,* saith Christ in the Gospell, *Matth. 12. 14.* When the mouth is speechlesse, the heart is empty. Some that are dead in trespasses and finnes may speake well sometimes, but there is no living man but doth speake well. *Esa. 19. 18. Those that belong to Canaan, will speake in the language of Canaan:* Their language will shew whether they are Galileans or not: every man delights in operations agreeable to their habits. Here you may learne to judge of your selves, by your words; not by some words that are spoken by fits, but by thy usuall and customary speech, that is a signe of that that is in you. The godly sometimes cannot speake

Five Privative
signes of dead
men.

I
Privation of
speech.

Speechlesse

godlily and holily; as a Fountaine sometimes is stopped up, so that it cannot send forth pure streames, yet take away the rubbish that stopped it, and then it will runne cleare againe; even so it is with the godly; and therefore consider your ordinary speeches, if they be not holy and good, it is a signe that you are a dead man.

The second Privitive signe is Coldnesse; when a man is dead, he growes cold; so is it with men dead in sinne; they may pray, but it is coldly; and so in all other holy duties they are very cold.

But some man will be ready to object and say, You tell us of coldnesse, but for any thing I can see, there is as much coldnesse in the best men; for your godliest men are sometimes cold in their prayers.

It is true; but there is this difference betweene the coldnesse of a godly man, and a dead man: If the meanes be used to a godly man, it doth bring life to him againe: if he be rubbed and chafed with admonitions, or hath the *aqua viva* of the Word, he will recover his heat, because the inward principle of heat still remaines within him. But to a wicked man use never so many reproofes, or admonitions, hee will still remaine cold: Let this therefore be a certaine triall, if after all admonitions you still remaine cold, you are dead.

The third Privitive signe is Stiffenesse; a dead man growes stiffe, and in what position his bodie is in when it is dead, in the same it will remaine, you cannot bend it; so is it with men spiritually dead,

2.
celibacy
Privation of
heat. pray

Obiect. But

Ans.

rubbed &
chafed

3.
Stiffenesse.

dead, what course they take, what opinions they hold, what companie they keepe, they will not be changed from them. *Rev. 22. 11. Hee that is filthy, let him be filthy still*: that is, he will be filthy still, they will not be changed: If that they hold to be Gods will, be Gods will, so it is, then they are right; but it is not because it is Gods will, but because his pleasure fell on what they held. As a rustie hand of a clocke, it turnes not with the day, but stands still; but if the time of the day chance to be such as it stands at, it is true; not because it moveth with the day (as it should) but because the day hath fell jumpe with it: So these men, if Gods Will hit with theirs, they will doe it; if not, they will crosse it: This is a signe of a dead man.

The fourth Privative signe is Senselesnesse; hee that is dead, is senselesse: so it is with the spirituall death, there is no sense in it; they can neither see, heare, nor taste.

I but some man will object and say, that is not true alwayes; for even the wicked sometimes know matters of faith; nay, and sometimes they relish them too.

To this I answer, As it is said of the dead Idol, so may it be said of them: *Mat. 13. 13. Eyes they have and see not, eares and heare not.*

First for seeing, they see not aright: Gods children see experimentally, the wicked onely by contemplation; and there is a great difference betweene them, for as wee see there is a great difference

Simile.

*if gods will hit it
there they will do it*

4.
Privation of
sense.

Object.

Ans.
Matth. 13. 23.
opened.

Experimentally

rence betwixt knowing fire to be hot, and the feeling of it; so betweene a meere notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly for taste, they finde no taste in Gods Word; or if they finde any, like a vitiated pallat, they account that which is most sweet to bee very bitter.

Thirdly for smelling, they smell no sweetnesse in Christs name, whereas to his Saints it is a sweet oyntment poured out, that perfumeth all the roome.

Fourthly for feeling, they feele not whether the Law or Gospell be applied to them, rub over their skarres, and make them runne downe with blood, they are notwithstanding all that senselesse still: they may have a counterfeite feeling arising from a naturall conscience, but to have such a feeling as may drive them to Christ, they cannot; and therefore still they are but dead men.

5.
No sympathi-
zing in the
miseries of
others.

The fifth signe is this, A living member, if the body be in danger, will have a sympathizing and feeling of the danger; as the hand will lift it selfe up to save the head, so now if we hearing the case of Gods Church in what danger it is, if wee take it not to heart, or be not affected with it (especially now we are put in minde thereof) it is a certaine signe we are dead men: We should have the spirits that *Moses* and *Paul* had, who even wished to be destroyed, so they might save the Church. *Moses*, rather than that should perish, would have his

name

name rased out of the booke of life : Paul, for the Churches sake would bee *anathema*. It is a true signe of a living member to be touched with others miseries ; this was an extasie of love, in which out of love to the Church, they forgate themselves. This here we must know, that if the creature could destroy it selfe for God, it could not but be well because the good of the creature is more contained in God than in it selfe ; as the beame of the Sunne is more contained in the Sunne than in it selfe. Now is the time of considering this, now is the time of more than extraordinary fasting ; now if you have any feeling, you will shew it ; if you are living men, now you will shew your selves ; now the Church lyes intents, and wallowes in blood, now the foundations thereof are shaken ; never was the face of Christendome in such danger as now it is. Doe wee thinke to stand now others fall ? If the fire be at one end of the building, shall we be safe which are at the other end ? (for all Gods house is but one building ? Are not they our brethren, and sonnes of the same father ? have they not the same spirit ? are they not of the same profession ? shall wee not then be ready to helpe them ? wee cannot send armes over to them, but we may send up prayers unto God for them : Christians are stronger than Politicians, and their prayers are armies. Let us therefore doe what wee can, the storme is not yet quite over.

Now there are two things that may move us to this :

1. The

*politicians & their prayers
are armies*

Two things to
move us to
consider the
Churches mi-
sery.

1. The greatnesse of the Judgement.

2. Our ability to helpe them.

First, The greatnesse of the Judgement :

I

It will prove the extinguishing of Gods Church and the Gospell, and when that is once gone, what are all other things ? It was a good saying of that Saint, That browne bread and the Gospell was good cheare ; what are all our houles, lands, &c. if this Spirituall food be wanting ?

2

Secondly, Consider our ability to helpe them.

We may doe much by our prayers ; hee that knoweth not his strength, wleth it not : Did not one *Moses*, one *Eliab* stand in the gappe ? They did not these things as they were extraordinary men, but as they were Gods children : We may by our prayers doe as much ; though one childe may have better gifts than another, yet commonly the father loves all alike ; so God (although they had better gift than we) will grant our prayers as soone as he did theirs.

Quest.

But some man will here bee ready to make a question, and aske me, what I would have him doe for the Church now ? he is but a single man, and therefore is unable to doe much himselfe alone.

Ans.

What we must
doe for the
Church,

I

Pray for it,

I answer, Though thou canst not doe much, yet these things thou mayest doe ; and therefore,

1. Pray for it : God delights to bee called upon, for else his hand is not taken notice of ; but then wee see his hand, and acknowledge it, when wee see him granting our desires. So that the strength

strength of a land lyes in Christians, and their strength lyes in their prayers, as *Sampsons* strength did in his haire. Oftentimes prayer is more available then fighting: *Moses* prayer in the mountaine, did more than *Ioshuabs* fighting in the vallies. If *Noah*, *Daniel* and *Iob* stood before mee (saith God, *Ezek. 14. 20.*) they should not prevaile: which sheweth, that if any thing could have prevailed, their prayer would: So also *Luther* attributes all to prayer, as may be scene in divers of his Treatises. Now this prayer which I urge unto you, must

lyes in Christians

1. Not onely be small expressions of the mind, but now God lookes for strong cryes, and long continuance in prayer. *Moses* prayed all day: *Christ*, which had lesse need than we have, prayed all night; *Daniel* three weekes: therefore wee that have more wants and needs, ought to be the more fervent.

Our Prayers must be fervent,

fervent

2. Our prayers must be Spirituall, not out of selfe-love; as to desire the safety of the Church, that so under it we may lead a safe and quiet life; but out of meere respect to God, and love to his Church.

Spirituall.

2

3. It must be a prayer of faith; so the Apostle saith, *1am. 5. 15, 16.* The prayer of faith shall save the sicke, &c. And a little after, The effectuall fervent prayer of a righteous man availeth much: Now there is no man righteous without faith: so according to their faith *Christ* still yeelded to them.

Of Faith,

3

4. Pray with constancy and fervency: it is not for a litch and away that is pleasing to God; but a

With Constancy.

4

F

con-

Righteous
Of righte-
ousnesse. 5

With humi-
lity.

2
Be more
zealous.

Luke

3.
Sir up others

constant performance of dutie which hee accep-
teth.

5. It must bee the prayer of a righteous man :
Therefore, *Micah 2.* the Prophet sought unto
God in the time of trouble, but prevailed not,
because they were not righteous : for it is said
there, *vers. 7.* *Do not my words doe good to him that
walketh uprightly?*

6. It must be with humilitie; and that consists

1. First, in confessing how unworthy we are to ob-
taine any thing at the hands of God.

Secondly, how unable to helpe our selves, and
therefore to have our eyes onely towards God.

Another way to doe good to Gods Church, is,
to be more zealous ; seek unto God extraordi-
narily : The cause of the destruction of a Land, is
chiefly the finnes of the godly. When they grow
cold and dead, and lose their first love, then God,
as *Rev. 2.* will remove the Candlesticke from among
them, and take away his Gospell. Indeed the
carnalnesse of dead men, their prophaneesse in
contemning of Gods Saints and his Gospell, &c. ha-
sten Gods Iudgements on a Land, but chiefly the
Luke warmnesse of Professors doe it : when Israel,
as *Hosea* saith, is as a cake half baked. Let us there-
fore rectifie our lives, renew our repentance, quic-
ken our zeale, else shall wee be guiltie of the de-
struction of Gods Church by our finnes.

3. A third moanes to doe good to Gods Church,
is, to stirre up others to take to heart the miseries
of the Church, to pray, to renew their repen-
tance.

tance. It would be good if Ministers would bee as Beacons to give warning to others, and to set them on fire. Thus the old Christians did, as it were, make an armie (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stirre up others: thus they did in the Prophet Malachies time, *Mal. 3. 16.* Then they that feared the Lord, spake often one unto another (see the issue of all) and the Lord barked and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name. So, *Zach. 8. 21.* there they did so; And the Inhabitants of the City shall goe one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hosts, I will goe also. Let us therefore, as the Apostle exhorts, *Heb. 10. 24.* consider one another to provoke our selves to this good worke of fasting and prayer for the Church; let us marke who is a likely man to joyne with us, and not let him passe.

4. A fourth meanes to doe good to the Church, is, to doe it in due time: Jerusalem had a time to seeke God; if then shee would have sought, shee might have beene saved: And Christ complaines, *Luk. 19. 41, 42.* saying, If thou hadst knowne, even thou in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. And so before Christ, the Prophets of old complained of the people; as *Ier. 8. 7.* Yea, the Storks in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the iudgement of the Lord.

Let us goe Speedily

4
Performe duties in due time.

constant performance of dutie which hee accepteth.

Righteous
Of righte-
ousnesse.

5. It must be the prayer of a righteous man: Therefore, *Micah 2.* the Prophet sought unto God in the time of trouble, but prevailed not, because they were not righteous: for it is said there, *vers. 7.* *Do not my words doe good to him that walketh uprightly?*

With humi-
lity.

6. It must be with humilitie; and that consists
1. First, in confessing how unworthy we are to obtaine any thing at the hands of God.

Secondly, how unable to helpe our selves, and therefore to have our eyes onely towards God.

2
Be more
zealous.

2. Another way to doe good to Gods Church, is, to be more zealous; seeke unto God extraordinarily. The cause of the destruction of a Land, is chiefly the finnes of the godly. When they grow cold and dead, and loseth their first love, then God, as *Rev. 2.* will remove the Candlesticke from among them, and take away his Gospell. Indeed the carnalnesse of dead men, their prophaneesse in contemning of Gods Saints and his Gospell, &c. hasten Gods Iudgements on a Land, but chiefly the Luke-warmnesse of Professors doe it: when Israel, as *Hosea* saith, is as a cake half baked. Let us therefore rectifie our lives, renew our repentance, quicken our zeale, else shall wee be guiltie of the destruction of Gods Church by our finnes.

Luke

3.
Stir up others

3. A third meanes to doe good to Gods Church, is, to stirre up others to take to heart the miseries of the Church, to pray, to renew their repentance.

tance. It would be good if Ministers would bee as Beacons to give warning to others, and to let them on fire. Thus the old Christians did, as it were, make an armie (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stirre up others: thus they did in the Prophet Malachies time, *Mal. 3. 16.* Then they that feared the Lord, spake often one unto another (see the issue of all) and the Lord barked and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name. So, *Zach. 8. 21.* there they did so; And the Inhabitants of the City shall goe one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hosts, I will goe also. Let us therefore, as the Apostle exhorts, *Heb. 10. 24.* consider one another to provoke our selves to this good worke of fasting and prayer for the Church; let us marke who is a likely man to joyne with us, and not let him passe.

4. A fourth meanes to doe good to the Church, is, to doe it in due time: Jerusalem had a time to seeke God; if then shee would have sought, shee might have beene saved: And Christ complaines, *Luk. 19. 41, 42.* saying, If thou hadst knowne, even thou in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. And so before Christ, the Prophets of old complained of the people; as *Ier. 8. 7.* Tea, the Starke in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the iudgement of the Lord.

Let us goe speedily

4
Performe duties in due time.

Sudden

Lingring

With continuance

The time to seeke unto the Lord is now : Some Judgements are sudden, and have no fore-runners, as the Gunpowder-treason, in such God looks not that wee should meet him by repentance, because wee know them not : Others use lingring, such as send feare and rumours before them, as are those mentioned by the Prophet, *Ezekh. 22. 30, 31.* there God expects wee should make up the hedge, and stand in the gap before him, and so meet him with repentance to stop the judgement.

5. The fifth meanes to doe good to the Church, is this, Let us doe it with continuance : It may be while the newes is fresh wee will be fervent in prayer; but often the newes altereth, and sometimes it happens to bee good, and then wee leave off : But this must not be ; wee must bee constant in this duty, to the very uttermost end of all ; there may bee ebbs and flowings, but it is the last issue which brings all : therefore let us continue in this dutie of fasting and praying, that wee may try that last issue of all. It is the common fashion to make the afflictions of the Church onely a wonder of nine dayes. Thir was the Jewes fault, *Ier. 34. 10, 11.* When they heard of their enemies, for a while they would pray. But although the newes bee good, yet still continue as the importunate widow did, to the Iudge, and your importunitie will move God. See therefore to it, and continue in it : Pray for Ierusalem, let those prosper that love her peace, *Psalim. 122. 6.* Mourn apart, every familie apart : It is not enough to heare this, and to let the

Mini-

Ministers voyce be to you as *one that singeth with a pleasant voyce*. Thus were the Prophets to the Jewes, *Ezek. 33. 32. Who heard his words, but did not doe them*: and therefore God tells them that they shall be destroyed in the judgement. The diuel will suffer you to purpose and purpose to doe this dutie, but keepe you from the execution of it, and present practice, which is that onely which may doe the deed. Consider it therefore, and deferre not the present doing of this dutie: what can you doe better than to deliver Gods Church, and you may doe it; although you bee poore and despised, yet being Gods Saints, your prayers are in force with God; as in *Eccles. 9. 14, 15.* the poore man delivered the Citie by his wisdom; hee was poore and despised, yet it was hee that delivered it. Others may seeme to doe much, and stand vaunting on the hatches, but it is the Saints that doe it. If there be any consideration of Christ in you, if any love, any grace, any well-wishing to the Church, pray for it: this is that I feare, you will purpose to doe it, but will deferre it; but, beloved, the doing onely God regards. Wee, when wee reade how much *Alexander, Caesar*, and the like, did, we admire them; why wee may doe more by our prayers, performed in a right manner: if you doe it, either the Church shall bee delivered, and you shall have comfort; or else you shall save your owne soules. Without you thus pray, you are guiltie of the Churches destruction: The horsemen, if they stand still, although they fight

The Divels
cunning to
deferre men
from doing
good Duties

Hatches

not against their owne armie, yet are guiltie of their destruction, because they should have fought for them. The Prætor, if hee let the enemies in the gate, hee is the destroyer of the Citie, because hee should have kept them out: so the Saints which should stand in the breach, if they pray not, they destroy the land: so God saies, *Ezek. 22.30,31.* And I sought for a man among them, that should make up the hedge, and stand in the gap before mee for the land, that I should not destroy it: but I found none: therefore have I powred out againe indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord God. Because hee could not finde a man to stand in the gap, therefore hee powred forth his indignation on the land. Their not praying destroyes the land: The Saints and holy Prophets are the Chariots and horse-men of Israel; if then they stand still, they doe what in them lies to destroy the whole Nation: they are not onely the Chariots, but the horsemen also, they are the whole defence of Israel; and therefore if at these times they be idle, they are guiltie of the destruction of the whole Church. Hence *Salomon* said, *An idle man is brother to him that is a great waster.* As a Pilot, who for want of attention suffers a Ship to be overthrowne, or split against the rockes, is guiltie of the losse thereof: So the Prophet *Samuel*, notwithstanding the people had sinned a great sinne in forsaking God to be their King, saith, *1 Sam. 12.23.* God forbid that I should

should sinne against the Lord in ceasing to pray for you: and therefore it is a great sinne not to pray for Gods Church. The Iewes in the captivitie were commanded to pray for the peace of *Nabuchadnezzar*, who was an heathen Prince; how much more then ought wee to pray for Christian Princes? And surely, if God should take away from you this Prince, and give you such an one as *Queene Mary*, you would then know what it is to enjoy such a Prince, as now by Gods mercie we doe. Therefore stirre up your selves to the dutie by fasting and praying, much may you doe this way. *Ester* delivered all the Iewes by this meanes: it was not *Esters* word that did it; for what made the King not to sleepe that night? how came he to call for the booke of the Chronicle? how light hee on that place of *Mordecai*? They had first turned God by fasting and prayer, and then he thus prepared the King for *Ester* to speake. Thus then, and by these meanes wee may relieve the Church in distresse: And therefore if wee be true living members, let us manifest our endeavour to relieve them by these meanes. And thus much for the signes of men which are starke dead.

Now follow signes of distinction betweene such as seeme to live, and such as live indeed: and these may be resembled to such spirits as assume bodies to themselves, and seeme to informe them; and they are chiefly all Civill men. Now they are discerned by these and the like signes:

they
turned God

Signes of civil
men that seem
to have life,
but have
none indeed.

- I
They doe not
Grow.

The first signe is this; As the Angels in their assumed bodies seemed to eat and drinke, but manifested not any effect of it, for they did not grow by it; so these men, they seeme to heare the Word, but they make no progresse in it: they may seeme to feed on the Sacraments, but they grow by none of these meanes, they still goe on in their old tract. They are not unlike some men which eat as much, or more than others, but are never the fatter, but as leane as ever they were: even so the Ministers of the Gospell now deliver the Spirituall food of the Word, in as great abundance as ever, yet where is the fruit? who growes any fatter, any better liking than before? Wee, (beloved) desire not to have againe the fruit of our teaching in your understanding onely (although that be good) but in your practice: Like shepherds which would not have their hay againe of their sheepe in hay, but in the milke and wooll. And hence it is that the Apostle Peter exhorts them, 1 Pet. 2. 2. *As new borne babes to desire the sincere milke of the Word*: and why? *that they may grow thereby*. Though thou beest never so weake at the first, yet if thou growest stronger, it is a signe of life; but if thou hast gotten no strength in grace, nor no victory over your lusts, notwithstanding all the meanes of grace you have had, yet whatsoever you seeme, you are still but dead men.

2
They are moved by an outward Principle.

The second signe is; As the Angels, though they were moved, yet it was from no inward, but from

from

from an outward principle ; so these Civill men, and all hypocrites may be moved, and doe all that good men can doe, but it is not from an inward principle, but from some outward and by-respect. They are like Clockes and Watches, which are moved by some spring, and therefore when the weights or spring is downe, they move no longer : when that false end which made them take in hand the shew of Religion, is gone, then they will bee no more Religious. Thus *Ioash* was Religious, but for some by-end ; viz. while *Iehoiada* lived ; and therefore after his death *Ioash* forsooke God. Thus many will be good whilest they are in good families, under good Governors ; but being removed from them, they turne with the swine to the tumbling in the mire. Some againe, good exhortations and counsell will make them live well, and they will continue so, while they are in that good mood : Others will bee good while a storme of sicknesse endures, but when the Sunne-shine of prosperity shall beginne to appeare, they retorne to their old courses: they are like a Bul-rush, which hangs downe his head till the storme is over it, but as soone as the Sunne shines it lifts it up againe. Some may hold out longer than others, yet at the last all will give over, because they are not moved from some inward principle.

The third is this ; As the Angels assumed those bodies but for certaine times, and places, and occasions, and afterwards laid them aside againe ; so will your hypocrites doe in some places and companies

3.
They doe it
but in some
places and
company.

panies at some times, they will take on them the bodies of living men, and so have a name to live, but indeed are dead: But come they in other places or companies, they will lay aside their bodies, and then will be as prophane as any. I confesse, a godly man may bee the worse for being in an ill companie; they may be myrie and dirty, but yet they still remaine sheepe: as a pibble and a pearle soyled with the same mire can scarce bee distinguished till they be washed; so the godly, doe but wash them, and then you shall discerne them to be pearles; but these Wolves, the wicked, which onely takes sheepes cloathing on them, comming amongst Wolves, cast off that cloathing, and become as much Wolves as any.

4.
They speake
from the
teeth, not fro
the heart.

Junius
Junius conver-
ted by a coun-
try mans har-
ty speaking.

The fourth signe is this: As Angels or diuels which assume bodies, cannot speake heartily as living men, but have an artificiall framed voyce, which is from the teeth outward, not heart; so where there is no true grace but seeming, it may be discerned from the speeches, not in the matter, but in the manner: an hypocrite may often babble more than the true Christian, as a blazing Starre shines as bright, if not brighter than the true Starre; but there is a broad difference betwixt them; the one sprakes but from the head, and the other from the heart: for a true living man doth speake heartily and feelingly. That the manner of speaking doth much affect others, it is plaine: Hence is that that *Junius* reports of himselfe, that hee lighting into a COUNTRY mans house, which was wholly

illite-

illiterate and unlearned, hee confesseth that his hearty speaking of faith and repentance, &c. did so move him, that he thought that there was something more in it than meere knowledge, and so wrought on him, that by Gods grace it converted him; so that the manner of speaking doth often affect where the matter doth not; which an hypocrite cannot have. And thus much for the signes of seeming living, but indeed dead men.

Now having shewed that all are dead, it followes that wee should shew the meanes of getting life, which are also comprehended in my text, and they are these two:

Two meanes
to get life.

1. To labour to see that ye are dead, (*You that were dead in trespasses and finnes, &c.*) as all men are by nature.

2. To goe to Christ for life, hee it is onely that can give it; so saith my Text (*hee hath quickened you.*) It is the property of God alone to give life. Now wee cannot goe to him but by Christ, and wee must goe to Christ by faith, therefore is faith called a living faith, because it unites Christ and the soule together. Now the difficulty is in this, that men will not come to Christ and take him: some come not for him at all, others take him, but not in good earnest; as grafts put into a stocke, but not so ingrafted as to grow thereby: but when a man is once soundly humbled, then will he come to Christ, and not before; for till then he doth not hunger and thirst after him: but the extreame hungry will bee satisfied with nought but meat:

Life

as *Sampson* said, Give me drinke or else I dye. Now life consists in the union betwixt Christ and thy soule : This union is by *Luther* compared to fire and iron united, which causes the iron to have all the properties of fire, as burne, scorch, &c. so an humble Saint, united to Christ, hath all his properties, though not in the same measure and degree,

Now these must bee handled distinctly : and therefore the first meanes of life, is to see our selves children of wrath, and that wee are dead in trespasses and finnes : The point that hence ariseth is,

Doctr.
No translation to life, without apprehension of Gods wrath due to sinne.

That whosoever would be translated from death to life, must first apprehend himselfe to bee a child of wrath: that is, he must see the face of God, as of an angry Judge, so farre forth as it may drive him to Christ. So that a man cannot bee saved untill hee hath not onely a touch or two, but a true sense of sinne, a deepe apprehension of his finnes, of death, and of damnation ; for onely to such are all the promises made, Christ is onely sent to binde up the broken hearted : Christ came to call all that were heavy laden, and those onely, those he will ease : Peace must be preached to none but those that mourne in Sion. Therefore the Apostle saith, *Gal. 4. 21. Tell me, ye that are under the Law, doe ye not desire to heare the Law ?* Yea, the Law is said to be a *Schoolmaster* to drive men to Christ : that is, first there must bee the Law before Christ can bee had ; for else, although wee should preach the Gospell, it would

be

be contemned; therefore Christ in his time gained onely the poore; *The poore receive the Gospell*: that is, the poore in spirit. God will have his jewels of life and salvation to be esteemed, which we will never doe untill wee see our misery, how that wee are in the estate of death. As the deliverance out of Egypt would never have beene so sweet, had they not beene in extreame slavery and bondage first. God deales with us, as Princes doe with their malefactors; first they bring their neckes to the blocke, and then give them a pardon, for then they apprehending death, the pardon is the sweeter and more welcome and acceptable to them. Indeed if the question were made, what God could doe in his absolute power; I know that God might convert us and not humble us if hee would; hee might say as hee did in the Creation, Let it be, and it must be: hee might come in a still voyce onely, without sending before a voyce rending the rockes: hee might use lightning and no thunder; but wee speake of his ordinary course, wherein he will not; for none are saved but such as have not onely a sight, but also a deepe apprehension of their finnes.

For the better understanding of this point, wee must consider these things:

That there are three things which keepe a man from Christ.

First, Unbeleefe: when men will not beleieve that he which was borne of the Virgin Mary was Christ and God; therefore about the proving of

Things considerable.

I

Three things keepe a man from Christ.
1. Unbeleefe.

this, the Apostles did spend most time, because then it was hard to beleeve.

1. Neglect of
him

Secondly, Not caring for Christ: as those that came not to the Kings feast, they beleeved that there was a King and a feast, but cared not for it, they regarded more their Oxen, &c.

2. Unwilling-
nesse to part
with other
things for him

Thirdly, Not willingnesse to part with all for Christ; they will not take him upon all conditions; they see some need they have of Christ, but not much; and so they will forsake some things for him, but not all: they are loath to part with their master sinne; like the young man in the Gospell, he had done a great deale, yet he would not part with his possessions. But to these three things must be opposed three other things to bring us to Christ.

Three things
to be set a-
gainst these,
to bring us to
Christ.

1. Faith to beleeve he is God.

2. A sleight humiliation to bring us in love with Christ.

3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst all Christians, although it is to be feared, that many doe beleeve it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will doe, a little humiliation. But the third (which wee must have before we can be saved) to be willing to forsake all, to leave every sinne for Christ his sake: and that wee will not doe untill wee bee thorowly humbled, and are fully broken hearted: therefore first a deepe humiliation is necessary for salvation.

The necessary
of a deepe
humiliation.

Secondly,

Secondly, if wee have not such an humiliation, then either;

- 1 We will not come to Christ.
- 2 Or we will not stay with him.
- 3 Or else wee will not doe or suffer any thing for him.

And if wee want any of these wee cannot be saved.

First, If we be not truly humbled, we can never come to Christ, nor regard him: we may preach Christ long enough, and no body will regard him, except they bee soundly humbled for their sinnes: as in the Law no body did care for the Citie of refuge, but he that had slaine a man; to him onely whom the revenger of blood pursueth, is the Citie of refuge sweet: when the fiery Serpent had stung man, then he looked to the Brazen-Serpent, and never till then: so when we see our sinnes and misery thereby, then I say, and never till then is Christ welcome. The prodigall Sonne never thought of returning home to his Father untill he saw that hee must else starve; when he saw he could no longer subsist, then hee returned. So, when wee are so humbled for our sinnes that we see we shall indeed be damned without Christ, then, and never untill then we care for him.

Secondly, Although wee doe come to Christ, yet without wee be truly humbled wee will never stay with him, although wee may rejoyce in his light for a season. And for the better understanding of this, consider the foure sorts of grounds which

I
Without
sound humili-
ation we will
not come to
Christ.

2:
We will not
stay with him.

this, the Apostles did spend most time, because then it was hard to beleve.

1. Neglect of
him

Secondly, Not caring for Christ: as those that came not to the Kings feast, they beleved that there was a King and a feast, but cared not for it, they regarded more their Oxen, &c.

3. Unwilling-
nesse to part
with other
things for him

Thirdly, Not willingnesse to part with all for Christ; they will not take him upon all conditions; they see some need they have of Christ, but not much; and so they will forsake some things for him, but not all: they are loath to part with their master sinne; like the young man in the Gospel, he had done a great deale, yet he would not part with his possessions. But to these three things must be opposed three other things to bring us to Christ.

Three things
to be set a-
gainst these,
to bring us to
Christ.

1. Faith to beleve he is God.

2. A sleight humiliation to bring us in love with Christ.

3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst all Christians, although it is to be feared, that many doe beleve it but confusedly. The second is a sleigher manner of apprehending of Christ, and that a little sorrow will doe, a little humiliation. But the third (which wee must have before we can be saved) to be willing to forsake all, to leave every sinne for Christ his sake: and that wee will not doe untill wee bee thorowly humbled, and are fully broken hearted: therefore first a deepe humiliation is necessary for salvation.

The necessity
of a deepe
humiliation.

Secondly,

Secondly, if wee have not such an humiliation,
then either;

- 1 We will not come to Christ.
- 2 Or we will not stay with him.
- 3 Or else wee will not doe or suffer any thing for him.

And if wee want any of these wee cannot bee loved.

First, If we be not truly humbled, we can never come to Christ, nor regard him: we may preach Christ long enough, and no body will regard him, except they bee soundly humbled for their sinnes: as in the Law no body did care for the Citie of refuge, but he that had slaine a man; to him onely whom the revenger of blood pursueth, is the Citie of refuge sweet: when the fiery Serpent had stung a man, then he looked to the Brazen-Serpent, and never till then: so when we see our sinnes and misery thereby, then I say, and never till then is Christ welcome. The prodigall Sonne never thought of returning home to his Father untill he saw that hee must else starve; when he saw he could no longer subsist, then hee returned. So, when wee are so humbled for our sinnes that we see we shall indeed be damned without Christ, then, and never untill then we care for him.

Secondly, Although wee doe come to Christ, yet without wee be truly humbled wee will never stay with him, although wee may rejoyce in his light for a season. And for the better understanding of this, consider the foure sorts of grounds which

I
Without
sound humili-
ation we will
not come to
Christ.

2.
We will not
stay with him.

Humiliation
compared to
the four sorts
of ground,
Matth. 13.

which represented foure sorts of hearers, *Mat. 13.* The first were not humbled at all, (*it fell by the wayes side, and presently the Fowles of the ayre devoured it, vers. 4.*) The second was humbled a little, but not so much as to suffer for him, (*The Sun parched them for lacke of rooting, vers. 6.*) The third sort were so farre humbled for sinne, that they suffered some persecutions, but would not part with all for Christ, the world they esteemed more; (*The thorns choked them, vers. 7.*) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sin, that they saw that they had more need of Christ, than of any thing in the world, and so would part with all for him, and suffer any thing: and therefore they are said *to bring forth fruit with patience.* Others may stay a while with Christ, but when that comes that they preferre before Christ, then they leave Christ; for untill a man can bring his heart to that passe, that he can prize Christ above all things, undergoe all persecutions for his sake, hee is not soundly humbled, but is like the second and third ground.

4
We will not
suffer or doe
any thing for
him.

3. If we stay thus with Christ, yet except wee be thus humbled, wee shall neither suffer nor doe any thing for Christ. If Christ had bidden *Paul*, (before he was humbled) to have done so much for him as he did, hee would never have done it, but when he was humbled, then, *Lord, what wouldst thou have me doe?*

And the reason of this is apparent, if we consider these things:

First,

First, There are many lusts that doe encumber us whilest our hearts are unbroken; so that there is such a baseness on the outside of Religion, that except we be humbled wee will never like it, but shall be offended at it; and like proud servants, say our wages are too little, our fellow-servants too base: but on the contrary, hee that hath once beene soundly humbled, thinkes all too good for him.

Reas. 1.

Secondly, There be such strong lusts to be mortified, which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleepe, but when once they are awaked, like *Sampson*, they cracke a two all the bonds of good purposes and vowes; they are never slaine untill wee be soundly humbled.

Reas. 2.

Thirdly, there are such contrary lawes to be delighted in, that wee can never frame our nature unto, untill we hunger and thirst after Christ, and then his lawes will be meat and drinke unto us: for before wee delighted in the Law of the flesh, but now if we be truly humbled, wee must delight in the Law of the Spirit.

Reas. 3

Fourthly, There are so many strong lusts to be parted from, so many *Isaacks*, which every man at some time or other will be called upon to offer up, the which if he doth not doe, hee will damne his owne soule: yet untill hee is humbled and shewne what damnation is, hee will not buy salvation so deare.

Reas. 4.

For these causes is Humiliation necessary in the

H

first

Humiliation
compared to
the four sorts
of ground,
Matth. 13.

which represented foure sorts of hearers, *Mat. 13.* The first were not humbled at all, (*It fell by the wayes side, and presently the Fowles of the ayre devoured it, vers. 4.*) The second was humbled a little, but not so much as to suffer for him, (*The Sun parched them for lacke of rooting, vers. 6.*) The third sort were so farre humbled for sinne, that they suffered some persecutions, but would not part with all for Christ, the world they esteemed more; (*The thorns choked them, vers. 7.*) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sin, that they saw that they had more need of Christ, than of any thing in the world, and so would part with all for him, and suffer any thing; and therefore they are said to bring forth fruit with patience. Others may stay a while with Christ, but when that comes that they preferre before Christ, then they leave Christ; for untill a man can bring his heart to that passe, that he can prize Christ above all things, undergoe all persecutions for his sake, hee is not soundly humbled, but is like the second and third ground.

4
We will not
suffer or doe
any thing for
him.

3. If we stay thus with Christ, yet except wee be thus humbled, wee shall neither suffer nor doe any thing for Christ. If Christ had bidden *Paul*, (before he was humbled) to have done so much for him as he did, hee would never have done it, but when he was humbled, then, *Lord, what wouldst thou have me doe?*

And the reason of this is apparent, if we consider these things:

First,

First, There are many lusts that doe encumber us whilest our hearts are unbroken; so that there is such a baseness on the outside of Religion, that except we be humbled wee will never like it, but shall be offended at it; and like proud servants, say our wages are too little, our fellow-servants too base: but on the contrary, hee that hath once beene soundly humbled, thinks all too good for him.

Reas. 1.

Secondly, There be such strong lusts to be mortified, which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleepe, but when once they are awaked, like *Sampson*, they cracke a two all the bonds of good purposes and vowes; they are never slaine untill we be soundly humbled.

Reas. 2.

Thirdly, there are such contrary lawes to bee delighted in, that wee can never frame our nature unto, untill we hunger and thirst after Christ, and then his lawes will bee meat and drinke unto us: for before wee delighted in the Law of the flesh, but now if we be truly humbled, wee must delight in the Law of the Spirit.

Reas. 3.

Fourthly, There are so many strong lusts to be parted from, so many *Isaacs*, which every man at some time or other will be called upon to offer up, the which if he doth not doe, hee will damne his owne soule: yet untill hee is humbled and shewne what damnation is, hee will not buy salvation so deare.

Reas. 4.

For these causes is Humiliation necessary in the

H

first

Humiliation

The Doctrine
of Humiliation
on must goe
before Sancti-
fication.

Over re-
pentance

first place: Therefore in the Scripture this method is alwayes used, by the Prophets, Apostles, and Christ himselfe, they preached ever repentance and humiliation before sanctification and justification: This was Christs order, as you may see, *Luke 4.* Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Jonas*; *Forty dayes and Nineveh shall be destroyed*, *Ion. 3.* Thus also God dealt with *Adam* in *Paradise*, he intended to reveale unto him the promises of the Gospell, and yet at the first hee strikes him downe with terror that made him hide himselfe, then he told him of his sinnes, and after all reveales the Gospell unto him, (*The seed of the woman shall breake the Serpents head*, *Gen. 3.*) Thus dealt *Peter* with his auditors, *Acts 2. 38, 39.* Repent and be baptized every one of you, &c.

Thus you see that Humiliation is so necessary, that without it there is no salvation: Let us come in the next place to make some Use of it.

Vses.
Morality

Therefore (my brethren) seeing this is so, content not your selves with morality and civility, except you have more in you than nature can give you; nay, except you be all new, not patched up; as *2 Cor. 5.* Except you be wholly changed and cast into a new mould, being first broken by humiliation, you cannot be saved. Try therefore whether now you doe that that others will not doe; wherein else doth the power of Religion consist? Try whether you have denyed your selves, and throughly mortified your dearest lust, and whatso-

ever

ever the flesh desireth : and whether you bee sicke
of sinne ? regard not what the world prizeth, la-
bour you to have your hearts broken, else you may
pray, be charitable and loving to others, and with
Herod make a conscience of many things, yet all
will stand you in no stead, because it cometh not
from an humble heart : for be it never so holy a
duty, never so constantly performed, except it
comes from a broken heart, God accepts it not.
So the Prophet *David* saith, *Psal.* 51. 16, 17. God
careth not for Sacrifices, (and yet they were his
Ordinances as well as our prayers,) onely a bro-
ken heart was pleasing unto him ; and therefore
whatsoever you have done from a broken heart, is
accepted of God. But here Satan deceives men
with gilded things ; namely, formall performance
of holy duties, which when they need them (as in
the day of death or trouble) stand them in no
stead. As often hee coozeneth Witches, in giving
them money to doe some murders, they laying up
the money, and when they have need of it, going
to fetch it, have found nothing but dry leaves ; E-
ven thus will all the holy duties wee have perfor-
med from an unbroken heart faile us. They are
like Glowormes, they glister greatly in the darke,
but when once the Sunne comes, their light is no-
thing. So *Paul*, before hee was humbled, hee ac-
counted himselfe a godly man, and none better
than hee ; but afterward, hee was not worthy (as he
said) to be counted an *Apostle*. Therefore deceive
not your selves any longer, for nothing is more

Receiver
formall performance

Simile.

dangerous than an unsound heart, therefore take heed it deceive you not: if you never have been humbled, now labour to be humbled; for it was that that made the Publican to be justified rather than the Pharisee, because hee was humbled and the Pharisee was not: and indeed none are further from salvation than those that content themselves with outward formalities.

Now in Humiliation, for our fuller understanding of it: I will explain these three questions:

1. Wherein Humiliation doth consist.
2. What kinde of sorrow is required in this Humiliation.
3. How we shall know whether our sorrowes are true or not.

The first question is, Where in consists this true Humiliation?

I answer, In three things:

1. In seeing your life to abound with actual finnes, then in looking into your heart and nature, which is wholly corrupted, and the root of all evil, and where your corruption is strongest, as fire in the root. Many labour to excuse their finnes from their nature, "because that that is prone unto it; but that makes their cause the worse, it increaseth their vildnesse; for, why hast thou such a nature, and dost not curbe it? Besides, their natures are odious to God, though they never should breake out; as a Serpent is odious unto us, though he never hurt us. Further, consider, hast thou not

formalities

Three questions,

Quest. 1.

Ans.

True humiliation consists

I

In seeing our lives abound in sinne.

made

made thy nature worse? Every sinne thou hast committed makes it worse; for actuall sinne doth more increase the custome and habit of sinne; so that besides *Adams* sinne, thou thy selfe art guilty of corrupting thine owne nature.

2. In considering that there is nothing in thee that is good at all; so the Apostle saith, *Rom. 7. 18. For I know that in mee dwelleth no good thing*: and, *Gal. 3. 22. The Scripture hath concluded all* (not only men, but things) *under sinne*. Men thinke well of themselves, because they have much good in them; but consider with thy selfe thou hast nothing good in thee at all: Can good fruit proceed from an ill tree?

3. In smiting thy heart with an apprehension of death, hell, and misery, due to thy sinne; then wilt thou find thy selfe in a miserable estate, and canst not chuse but bee humbled, when in consideration of these things, thy heart smites thee, as *Belshazzars* did him. And so much for the first question.

The second question is, What kinde of sorrow is required in this Humiliation?

I answer; Not those violent flashings of sorrow, which for a while amaze like a land-flood but it must be this:

When thy judgement is enlightened to see thy estate, and the judgements of God hanging over thee; and after this convincing, then thy affections are stirred to mourne for thy sinne. If the judgement bee fully convinced, the affections will

H 3

follow:

Nature

2.

In considering that there is nothing good in thee.

2.

In smiting thy heart with an apprehension of Gods curse

Quest. 2.

Ans.

What sorrow is required to true humiliation,

follow : therefore in Scripture, when any is said to be humbled, in those places is shewed that their affections were stirred; as wee may see, *Acts* 16. in the Jaylor: and of *Peter*, it is said of his conversion, *He went out and wept bitterly*: So also of those, *Acts* 2. it is said, *They were pricked in their hearts*: for the ground of their sorrow is the convincing of the judgement, which workes upon the affections; therefore Christ saith, *The Spirit shall come to convince the world of sinne, &c. Joh. 16.8.* The other sorrow not arising from this convincing of the judgement, is but a passion, and so is streight gone; this is an affection, and so is more permanent although it is stiller, as the deepest waters are ever stillest. And to much for the second question.

Quest. 3.

The third question is, How shall he know whether these sorrowes of his be true or no :

Answ.

How to know true sorrow.

To this I answer, There is an Humiliation not deepe enough, a sleight Humiliation; and there is another too deepe, which so drownes us in sorrow that it takes away all hope of salvation, and brings despaire, such was the sorrow of *Judas* and *Achitophel*: but the third and true, is an indifferent betweene both: sometimes there may be an humiliation and no grace, as there may be a plowing and no sowing. But true humiliation differs from other sorrowes thus:

How true Humiliation differs from other sorrow.

I

In the rise.

First, In the rise of it: both a godly man and an hypocrite may, first, bee wounded with Gods wrath: secondly, desire freedome from hell, but into

into the godly. God doth instill gracious seeds, whereby hee is humbled for sinne as well as hell, and desires grace as well as mercy: But the hypocrite onely desires mercy and freedome from these torments, and therefore when the terrour ceaseth, his holinesse and desire of goodnesse ceaseth; and so being eased from torments, he cares for no more: but the godly hee desires to bee joyned to Christ, and to have his lusts mortified.

Secondly, in the continuance of it: hypocritical humiliation may be longer or shorter, but it is never constant, it doth vanish; but true humiliation doth last all the life long. The humiliation of hypocrites is like iron, which while it is hot in the fire, you may fashion it which way you will, but when it is once out, it is presently stiffe againe: So *Pharaoh*, as long as Gods hand was on him, hee would let the people goe, but as soone as the fire of affliction was removed, his heart was hardened; so was *Ahab* and *Saul*. But in true humiliation God takes away the iron heart, & gives an heart of flesh, so that although it may be brawny a little, yet still it is flesh: Hypocrites so long onely as they are under the judgement, are soft; but the heart of the godly is alwayes soft.

Thirdly, by the signes of brokennesse of heart: Now brokennesse of heart

1. Heales our sinnes. First, the beloved, the master sinne, and then all the rest: other humiliation skinne over, but cures not; it stops the streame for a while, but it breakes out againe; it may cause

2.

In the continuance.

Bouffon Conf.
299.

Simile.

3.

By the signes and effects.

Contrition of heart.

1. Heales our sinnes.

you to make many purposes to leave the sinne; yea, and to leave it a while, but you will returne to them againe; whereas if one bee truly humbled, hee is stronger against that beloved sin than against any other; not but that hee hath strong inclinations to that sinne, but hee is more shy of it, and shunnes the occasions of that sinne, because hee hath fully felt the smart of it, and hath by his humiliation scene that sinne more than any other. Now after the beloved sinne is once healed, then the other finnes will soone be healed; as in a cloth by washing out a deeper staine, the same labour doth wash out lesser staines.

Simile.

1. It causeth
love to Christ

2. It causeth love of Christ: So *Mary Magdalen*, because she was humbled much, and saw that Christ had forgiven her much, therefore she loved much. So *Paul*, who was much humbled, ever exprest a fervent love to Christ, as we may see, *Acts 21. 13.* where hee saith, having beene perswaded by his friends not to goe to Jerusalem, *I am ready not to bee bound, but also to dye for the name of the Lord Iesus*: as who should say, I feare nothing, because I care for nothing but Christ. So also, *2 Cor. 5. 14.* hee saith, *The love of Christ constraineth mee*: and therefore when by humiliation wee see what Christ hath done for us, we thinke we can never doe enough for him.

Signs to know
whether we
love Christ
or no.

1. Obedience

Now you may know if you love Christ or not, by these signes:

The first signe to know the love of Christ, is Obedience: Hee that loveth Christ, keepeth his

Com-

Commandements, and they are not grievous unto him.

The second signe is this; If you love him, you shall finde in your heart that you love him; your heart will be carried towards him; as I can tell if I love a man, for then my heart is carried towards him.

2 Affection towards him.

The third signe to know the love of Christ, is this; It causeth me to esteeme of spiritual things, to prize them at an high rate, and other things little worth: for when a man is soundly humbled, aske him then what he desires most, he will answer, Christ and Grace, and that his corruptions may cease in him; as for outward things, hee passeth not for them: As a man that sees he must dye, hee cares for no outward wealth, take you that, give him onely the pardon of his sinnes.

3 The light prizeing of spirituall things.

The fourth signe of the love of Christ, is this; It maketh him content with the meanest condition. The prodigall Sonne, when he was humbled, so he might be in his fathers house he was content; he liked the meanest condition, even to bee a servant; *I am unworthy to be thy sonne, make me as one of thy hired servants, Luk. 15. 21.* So Paul, after he was humbled, thought himselfe unworthy for the Saints company, and that not for a fit onely, but even ever after he still cries out, *I am unworthy to be an Apostle.* Thus Naomi, returning home to her Countrey, laid, *she went out full,* and yet had nothing but her selfe, sonnes, and husband; shee accounted any thing too much for her. If a man

4 Contentednesse with the meanest condition.

5. Feare of of-
fending God.

once come to be verily perswaded that hee is wor-
thy to be destroyed, hee can with patience beare
any losses and crosses; for these are nothing to
death; which he knowes he hath deserved; there-
fore what impatience soever thou hast, so much
art thou short of true humiliation.

The fifth signe to know we love Christ, is this;
It makes us fearefull of offending God: tender-
nesse of conscience is ever according to the mea-
sure of true humiliation; for by how much the
more we are humbled, by so much doe we feare
to offend God, and labour to walke obediently un-
to him. *Esay 66. 2.* the Lord saith, *To him will I
looke that is poore and of a contrite spirit, and trembleth
at my Word.* If thou art of a contrite heart, thou
wilt tremble at his words; that is, at his Com-
mandements; such an one feares to breake any
Commandement, he is sensible of the least sinne:
Hence it is, that *Prov. 28. 14.* feare is opposed to
hardnesse of heart; *Happy is the man that feareth al-
way, but he that hardneth his heart shall fall into mis-
chiefe.* Now the opposite to hardnesse, is broken-
nesse of heart, but feare is opposed to it because
it is a signe of brokennesse of heart. Now this fear-
fulnesse stands in two things:

1. In a facility to bee convicted of any sinne;
for hee that is not thus broken in heart, stands out
with God, and will not yeeld unto him.
2. In a feare to offend God; for when he is once
convinced, he labors to doe according to his know-
ledge; and then is afraid to displease God, either

I In

1. In committing the least sinne; as *Moses* would not leave the least hoofe behinde him; and as *Iob* feared lest his *sinnes should have sinned in heart*; *Iob* 1. 4. Hee was so truly humbled, that he would not sacrifice for his owne sinnes onely, but even for his *lonnes* also, and that the least, the thoughts of their hearts.

2. In omitting the least good duty, or doing it formally; which thing the hypocrite cannot doe, because he hath not this tendernesse of conscience.

The sixth signe of the love of Christ, is this; It makes Gods Word sweet unto us; as it was to *David*, *Sweeter then the honey, and the honey-combe*: Crummes are sweet to an hungry man; so if a man hunger after the Gospell, it will be sweet unto him. Indeed if the Word be sweetned with humane Eloquence, it may be sweet to one that is carnall (for so it is pleasing to nature,) but if the purer it is, and the more it is seperated from those gaudy flowers; if the more piercing it is, the sweeter it is to us, then it is a signe of a broken heart; for it is a reproach to those that have not a broken heart, and so it cannot be sweet: as wee may see, *Ier. 6. 10.* where the Lord saith, *Behold, their eare is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach, they have no delight in it.* And againe, the Prophet saith, *Ier. 15. 16.* *Thy words were found, and I did eat them, and thy Word was unto mee the ioy and reioycing of mine heart.* It is joy and reioycing to those

6. The finding of sweetnesse in the word of God.

7 meeknesse
of spirit.

Obiect.

Ans.
Humiliation
chargeth our
nature.

that have a broken heart, as the Prophet said: nay, the sharper it is, the more they delight in it.

The seventh signe of our love to Christ, is this; It causeth meeknesse of spirit, *The spirit that dwelleth in us* (before we are humbled) *lusteth after envy*, *Iam. 4. 5.* now every naturall man is so; but he that is of a broken heart envieth not, he spends his anger on himselfe, and lookes to his owne offences so much, that he regards not others.

But some man will here bee ready to object and say, My nature is hasty, and I cannot suppress it.

To this I answer, It is true, every one by nature is a Lion, but grace when that comes, it turnes us into Lambs and meeke sheepe. *Luke 3. 14.* *Iohn* cryes in the wilderness, *Prepare the way of the Lord,* &c. but how? by Humility: *Every high mountaine and hill shall be digged downe, and the crooked shall be made straight, and the rough wayes shall bee made smooth:* Humility, which prepareth for Christ, diggeth downe those high mountaines, and maketh plaine those rough wayes. I deny not but that sometimes Gods child may have a passion of anger, yet the peace of God rules in his heart, although that sometimes breakes out as a rebell, but it dwels not in him: Christ is meeke, and so are all his. And so much for the third question.

Now to proceed further in the explication of Humiliation, and come to the fourth question, which is this,

Quest. 3.

Whether this Humiliation must bee in all men,

as well in those which are well educated, and have fallen into no grosse finnes, as in others?

I answer, yes, it must be in all, even this great Humiliation here spoken of, else let them goe never so farre, they will in the end fall away : and that is the very reason why so many Professors, that have given up their names to follow Christ, fall away, because they were never humbled soundly for sinne.

Yet there is this difference betwixt the humiliation of one brought up well, and a grosse sinner:

1. The filth of sinne is not so suddenly revealed to those that have beene well brought up, and have some knowledge, and therefore they are not so suddenly smitten, as to those that lived in ignorance all their life long: those that have a light on the sudden, it presently amazeth them; even so God strikes downe suddenly the grosse sinner, and amazes him with a more violent sorrow and humiliation, than he doth the other.

2. The Joy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is knowne to him as soone as the wound: he knowes Christ a Saviour offered up for all that are wounded for sinne, and so soone as hee feelles the wound, he applies the medicine; so is not his trouble so irkesome, neither being delivered hath he such sensible joy: For instance, Suppose a man bee in the way wounded among thieves, and al-

Answ.

The difference of humiliation in one well educated and a grosse sinner.

2.

most killed, so that hee saw no meanes of life; if one, a friend of his, on the sudden should steppe forth and helpe him, hee would be more sensible of it, than such an one as knowing before he shall be robbed, getteth company to goe with him, and so escapes the danger. And so much for the fourth question.

Quest. 5.

The fifth question is this, What is the least degree of Humiliation that must bee in one that will be saved?

Ans.

The least degree of humiliation will make us count sin the greatest evill, Christ the greatest good

apprehend

I answer, it is so much as will bring us home to Christ; that is, so much as will make us apprehend sinne to be the greatest evill in the world, and Christ to be the greatest good; so much as will enable us to make sinne our chiefest sorrow, and Christ our chiefest joy: when wee doe so, then whatsoever is offered we neglect for Christ, and preferre him. Thence is it that the Churches are said to *reioyce in Christ with ioy unspeakable and glorious*, 1 Pet. 1. 8. For when wee apprehend sinne to be the greatest evill, and by Christ to be freed from it, wee must needs reioyce unspeakably. For wee are to know that our conversion consists in three things:

A mans conversion consists in three things, three

1. In being soundly humbled, so that wee see sinne to be the greatest evill in the world.

2. In stedfastly laying hold of Christ, and believing in him, so that wee will not part with him for any thing in the world.

3. In a newnesse of life, walking in obedience to all his Commandements: and therefore Christ

saith

saith, *Iohn 16.* He will send the Comforter to convince the world of sinne, and righteousness: first, to humble for sinne: and in this also there are degrees; for here one may be humbled more than another, and so thirst after Christ more; but the more wee are humbled, the better wee are humbled; it is a signe God hath a greater worke to doe by us, when we are thus humbled: It is a great fault in us that we are prone to thinke that we are humbled enough, and that our humiliation at our first conversion was enough; no (beloved) our humiliation must nor be like a land-flood, that runnes but for a little time, but like a spring running continually; for all degrees in grace, depending on God, mortification of our lusts, &c. depends on the degrees of our humiliation; and hee that is the most humbled, would be much more if he saw himselfe to be the better. And so much for the fifth question.

The sixth question is this, How shall we come to be thus humbled?

I answer, By the Law; for though the whole act of our humiliation is wrought by the Law and the Gospell, *Rom. 6.* yet that humiliation which I now urge, is that legall humiliation which is wrought by the Law: by the Law, I meane not only the ten Commandements, but the rectitude of our persons to the whole Scripture, which is the exposition of them: First, consider therefore how much perfection Gods word requireth, then how short you come of that perfection; this is one meanes.

By w

Quest. 6.

Ans.

The Law the onely meanes of humili-
tion

Obiect.

I but some man will bee ready to say, I have done what I could, and yet I am not humbled.

Ansiv.

To this I answer, it is not the Law alone that must humble us, but it must bee joyned with the spirit of bondage; for as to make the Gospell effectually there is required the spirit of consolation, and a faith to beleve it; so to make the Law effectually there is required the spirit of bondage, and faith proportionable. The spirit of bondage is that, which enlightneth us to see the bondage wherein wee are by reason of our sinnes, and then is required a faith to beleve the threats against those sinnes; for faith is required to beleve Gods threats as well as his promises; faith in the generall being nothing but a lifting us up to see what nature cannot: for when the unclean person is threatned he is not moved because hee beleeves not.

spirit

The spirit of bondage, what and why required to humiliation.

faith is required to beleve Gods threats

"

Obiect.

But here some man will bee ready to object and say, Afflictions often humble us, therefore it is not the Law that doth it.

Ansiv.

How afflictions and the Law concurre to humiliation

To this I answer, Afflictions, as the plow, make way, but it is the seed of the Law sowne in our hearts that must humble us: indeed those notions, which they had before, are in afflictions made to seeme otherwise then before: but we must take heed that afflictions cause not worldly sorrow, for that is the applying of the corrosive to a whole place.

Now you must know that there is an extraordinary humiliation which God at some times workes in some men; we urge not to that, (God workes

workes that in whom he pleaseth, and intendeth to make extraordinary,) wee urge to the ordinary humiliation. Now the meanes to attaine that, are these five:

The first meanes to attaine humiliation, is, To enter into a serious consideration of our estate, as the prodigall Sonne did; hee is said, *Luk. 15. 10* come to himselfe, and consider that his father had enough, and hee starved. So every one of us should doe: consider,

First, the greatnesse of thy finnes in particular, and make Catalogues of them.

And then secondly, let our actuell finnes leade us to our corrupt heart, which is the root of all. So God dealt with the children of Israel, *Deut. 8.*

2. where it is said, *God led them forty yeares in the wilderness, to humble them, and to prove them, and to know what was in their hearts, &c.* Hee himselfe knew it well enough, but by their finnes hee would make it knowne to themselves and others. So also God dealt with *Heczekias*, *2 Chron. 32. 31.* where it is said, *God left him, to try him, and to know all that was in his heart.* *Heczekiab* had a proud heart, and God left him to himselfe, not that God might know what was in his heart, but that hee himselfe might know. So God tel the Israelites, *Ezek. 36. 31.* *Yee shall remember your owne evill wayes, and your doings that were not good, and shall loath yourselves in your owne sight for your iniquity, &c.*

Thirdly, Having thus considered your finnes, consider Gods wrath, and the certainty of it; the

K

wrath

Five meanes
to humiliatio.

1. Meanes, to
consider our
estate.

3.

catalogues of them

2.

to try him

God left

3.

wrath of a King is the messenger of death, what then is the wrath of Almighty God? even as the power of God is more than the power of man, so is his wrath also: as long as he lives, so long will he punish thee in hell. The consideration of this made *Moses* breake out, *Psal. 90.* and say, *Who knowes the power of his wrath?* *Paul* is in great heavinesse for the Jewes, *Rom. 9.* And as God shewed his Almighty power in making of man, so will he in destroying and punishing. And this wrath of his shall fall upon the most sensible part of man, viz. the soule, which as it is capable of the greatest measure of joy, so is it capable of the greatest measure of griefe. What is God but infinite? what is his wrath but infinite? under it thou shalt most wish for death, which now thou most fearest.

2. *Meanes*, to
suffer sorrow
e. abide on us

The second meanes to obtaine Humiliation, is, to stay a great while on this consideration, to suffer sorrow to abide on our hearts; for it is the oft and serious consideration that effects this: and therefore wee may learne something from Satan, when he would drive a man to despaire, he oft puts thoughts of Gods wrath due unto our sinnes into our mindes, hee holds the object close unto our mindes, and so letteth us thinke of nothing else. It is the frequent and serious consideration of these things that humbleth us: This was that that humbled *David*, *Psal. 51.* *My sinne was alwayes before me:* so, *Iam 4. 8.* *Cleanse your hands ye sinners, and purifie your hearts ye double minded:* How is that done? *vers. 9.* *be afflicted and mourne:* all waveringnesse and

and instability comes from the corruption of the heart, and therefore cleanse that; and the way to cleanse that is to be humbled; and the way to be humbled is to sequester your selfe from all carnall mirth (though else lawfull) and stay on these considerations.

The third meanes is this; If you cannot see sinne in it selfe, labour to see it in his effects. All miseries which you feele in your selfe, or know in others, are the fruits of it; and this will make you say, it is a bitter thing to sinne: so *Peter* in his second Epistle and second Chapter, by this effect aggravates sinne, where hee shewes it was for sinne that the Angels were throwne downe into hell, that the old world was drowned, that *Sodom* and *Gomorrhah* were destroyed.

The fourth meanes to attaine humiliation, is, to make these evils present before us by faith: as in an opticke glasse, those things that are a far off will seeme neerer to those that looke in it; so these by faith should seeme at the very doore: it may be the not considering them as present makes them not affect you; for what is a farre off, although it be in it selfe fearefull, yet is not feared, as death, &c. therefore set hell before your eyes, and see it as present before you.

Make present unto you these two things:

1. All sinnes past: a thing that is past us will seeme small unto us, though it be as great as ever it was before, and so doe our sinnes to us: we usually doe as men that leave something be-

K 2

hind

3 Meanes.
see sinne in its
effects.

Effects

4 Meanes, to
make these e-
vils present
by faith.

Two things
ought to be
present be-
fore us.

present

all

hinde them, when they are far gone they thinke it is but a little, and therefore they will not returne for it; so we being farre off from our sins, they seeme little unto us, but we must remember the day of our iniquity. Let us therefore make them our sinnes present, God he esteemes them as great as ever they were, let us doe so therefore, let them seeme abominable to us; thus did *Iob* possesse the sinnes of his youth.

2. Things future: as Gods judgements, which are neere at hand, and lye at the doore, as God layes to *Cain*, although they seeme to us a farre off. But this is Satans cunning to deceive us; he is as a Painter, who by the collusion of colors makes things seeme far off which are nigh; so he makes Gods wrath which lyes at our doore, seeme a farre off, when as it may bee it will light on us the next day.

The fifth meanes to attaine Humiliation, is, To take heed of all such false shifts whereby you may seeme to keepe off the blow of Gods law from lighting on you: wee are never moved with these considerations untill all shifts are removed, so that we see nothing but death, and then we tremble.

The shifts by which men thinke to keepe off the blow of Gods judgements, and so with-hold themselves from being humbled, are these eight:

1. Civility; this Gloworme of civility so glittereth in the darke, that wee thinke it to bee a true sparke of grace, but where the spirit shines, wee shall

5 Meanes.
To take heed
of shifts.

Out reaching
when we seeme

Eight shifts
whereby men
thinke to keepe
off judgments
1. Civility.

shall finde it false : and as the Divell deludeth
Witches, in giving them leaves instead of silver
and gold, so doth hee deale with thee here ; for
except there be a supernaturall frame of thy heart,
there is no cause of comfort notwithstanding all
thy civility : and therefore thou must bee sure to
have something in thee more than nature, for civi-
lity will not bring to heaven.

2 Formall performance of holy duties ; as
praying, reading, &c. that puffes men up, and keeps
them from humiliation. If you either omitted
them altogether, then your conscience would
checke you ; or performed them well, then your
heart would be bettered, and you would bee hum-
bled : but this formall doing of them keeps the
heart dead and senselesse. Remember therefore that
no sacrifice is acceptable to God, but that that
comes from a *Broken heart*, Psal, 51.

3 The badnesse of your nature ; you would
doe better, but your nature is so bad that you can-
not. But remember, first, That that aggravates your
sinne, and God likes you the worse for that, and
will the hardlier pardon you ; even as wee our
selves are readiest to pardon an offence in a good
nature. Secondly, your selfe is the cause of the bad-
nesse of your nature: God gave you in *Adam* a good
nature, but you have lost it, and since by many sinnes
have made it worse by farre.

4 Gods mercy: hee is mercifull, therefore you
will not feare : but what if hee be mercifull, hee
calls not thee, thou art not burdened with thy
sinnes,

for civility

2 Formall
performance
of holy duties

formall

3 Badnesse of
nature.

Two cautions
I

agads. gave you
in Adam a good
nature

Gods mercy

sinnes, he calls onely such, *Come unto mee all ye that are heavy laden, and I will ease you.* What hast thou to doe with mercy, which seekest not thy misery? thou hast no part in it, as *Iehu* said to *Iezabell*.

Iehu
5 The making
conscience of
many things

5 The making conscience of many things; so *Herod* did many things after *Iohns* preaching; so the *Gentiles* did by nature the things contained in the Law, yet were without God, *Rom. 2.* but there is no example like unto that of *Amazias*, *2 Chron. 25. 2.* *he did that which was right in the sight of the Lord for a long time, but not with a perfect heart.* One may make conscience of praying in private, and of doing many good duties, and yet have no true grace, but doe all out of a naturall conscience for feare of punishment.

6 The delay
of executing
of judgement

6. Because Judgements come not swiftly, and are not speedily executed. Ministers threaten, but they feelee nothing: But wee must know, that the lesse afflictions we have had, the more are behind; and I know not a more miserable condition than this is: it is a most dangerous signe thou art ordained to death, when thou art thus let alone unpunisht: As we use to say, when men are frequently sicke there is no danger of death, but when they never have beene sicke, and at length fall into it, it is very dangerous; so it is to bee feared, that when once God beginnes with thee, hee will make an end, as he threatned to *Hophnie* and *Phineas*; hee will so strike, that he will not strike twice: so that nothing can be worse, than for a sinner to goe on without trouble.

Simile.

7. Men judge their estates and finnes in a false ballance of opinion: none (say they) thinke ill of them, but a few that are more precise than wise. But consider,

7 A false opinion of their estates.

1. That Ministers are onely the men by whom ye beleeve, not whom ye should beleeve: take our words but so farre forth as they are proved unto you by Scripture; and if they be true, then (although few be of that minde) yet you ought to beleeve them.

Three Cautious.

1

2. Consider whether that latitude of Religion which thou stickest unto, and hopest to be saved by, will serve thee on thy death-bed, and at the day of Judgement.

2.

3. Consider that it is the part of holy men, and of none else, to discern which are the wayes of God: everyone is to be beleeved in his owne Art, therefore beleeve them.

3.

Men thinke that it concernes onely some to bee holy, as Ministers, &c. and not all. I will answer such with the saying of *Wisdom*, *The way of godlinesse is too high for a soole*: If thou wert wise, thou wouldest thinke it concerned thee also.

8 An opinion that some should be holy, and not all

Now I beseech you (brethren) humble yourselves, and so much the rather, because now the time and necessity of the Church requires it, now while shee is thus in her mourning gowne seeke not after your profits and pleasures, drinke not Wine in bowles, use not now the liberties that otherwise lawfully you might. Remember that laying of *Priah*, 2 *Sam.* *II.* *II.* *The Arke, and Israel,*
and

Vses.

and Judah abide in tents, and my Lord loab, and the servants of my Lord are encamped in the open fields, shall I then goe into my house to eat and to drinke, and to lye with my wife? &c. And doe as Daniel did, chap. 9. Now practise all the parts of Humiliation, now Gods Church needeth it; although you your selves were free, yet humble your selves for the finnes of others; continually pray to God for them. Remember what God threatneth to those, *Esa. 22. 12.* that when he called to mourning, they followed their pleasure; hee saith, Hee will not forget it to the death: so, *Esa. 66. 4.* God is angry with all that neglect this duty, and will not bee stirred up to performe it; but those that doe call on him he will heare. The *unrighteous Iudge*, *Luk. 18.* was overcome by importunity, and then much more will God if wee humble our selves: as *Mordecai*, *Ester 4. 14.* concluded excellently, *Their deliverance shall arise from another place*; so may we; thence certainly the Church shall stand, and Antichrist shall fall, as a mill-stone into the sea, never to rise up againe. I grant he may rage very farre, he hath raged farre already, and how farre more he shall rage, God onely knowes; yet in the end, certaine it is he shall fall, and the Church shall stand. Let us all therefore be humbled, you which have not yet begunne this humiliation, now beginne; and yee which have begunne, bee stedfast therein, knowing that your labour shall not bee in vaine in the Lord.

The next thing to be shewed after this doctrine
that

that we are dead in sinne, is the meanes of recovering our life, and that is by Christ, as it is in the Text (*Thou hast quickened that were dead, &c.*) Hee, that is, Christ hath done it. Hence learne this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation: That,

Whosoever will come to Christ, may come and finde mercy, Rev. 22. 17. Whosoever will, let him taste of the waters of life freely. Here I will shew,

1. What is meant by *will* (*whosoever will*) that is, he that will receive Christ with all his conditions, to bee his Lord and his Ruler, &c. Whosoever will thus take Christ hee may: if wee would take Christ before wee were humbled, we might; but till we be humbled wee will not take him. It is Christ that gives life, but till we be hungry we will not take him and eat him; the Sunne enlightheth, but the window lets it in; Christ gives life, but our hungering after him makes us eat him, which wee will not doe untill we be humbled.

2. *May come to Christ* that is, receive him, and beleve in him; it is but laying hold of him when hee sees he must perish, as a man that is falling into the sea, casts himselfe on a rocke, and there will lye and rest; so wee seeing wee must perish without him; we clap hold on him, and will not leave him for any persecution or pleasure.

3. *Whosoever will* It is generally propounded, for

Doctr. 3.
3 Things in
the Doctrine.

1 Taking of
Christ.

Simile.

2 Laying hold
of him.

Simile.

3 *Whosoever will*
come and
take him.

for Christ is a common fountaine, hee that will, may come ; As *Iohn 7.37.* *If any man thirst, let him come unto mee and drinke: he that beleeveth in mee, as saith the Scripture, out of his belly shall flow living waters: and againe, Ioh. 3.16.* *God gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life.* As the old *Adam* was a common root of sinne and damnation ; so is Christ, the second *Adam*, of grace and salvation : as at the yeere of *Iubilee*, when the trumpetsounded, whosoever would, might goe free ; but if any would be so slavish as to lerve, they might ; so now to Christ, now he calleth, whosoever will, may goe free and be delivered ; but if there be any so slavish minded as to stay, they may.

So is Christ

The grounds
of the Doctrine
generally.
1 Otherwise
no ground of
our faith,

The grounds of this Doctrine why I thus generally deliver it, are these :

1 Because else there were no ground of our faith ; faith must have a ground of Scripture, and the Scripture makes no particular promise to any man ; it saith not, thou *Thomas*, or thou *Iohn* shalt be saved, but it saith, *Whosoever will, let him come, and drinke freely of the water of life.* Then weesay, but I will ; therefore on this ground is the strength of faith, that whosoever will, may come.

a Faith is as
bout things
that are

2 Because faith is about things that are ; faith presupposeth his object : God gives the generall promise, *Whosoever will beleve, shall be saved:* This is the object of faith, this promised
the

the faith followeth, and is the cause of all the consequents, as that Christ is mine, I am sanctified, justified, &c. these follow faith, but the object is before, *viz.* that whosoever will come to Christ, may: as, if I beleve the world is created, then it must first be created; so if I beleve I shall be saved if I goe to Christ, then I must first have this fort to beleve, that *whosoever will come to Christ, may come.*

To exhort so many as are humbled for sinne, and see what need they have of Christ, to come to him to be quickened; the fountaine is opened, so that, be thy sinnes never so many or great however, committed of knowledge after many vowes or covenants, yet if thou art so touched and humbled for thy sinnes, that thou truly thirstest after Christ; if thou wilt take him, thou mayst. To those onely that are humbled is this wide doore of comfort opened: art thou but humbled, let thy sinne bee never so great, suppose it be of murther, uncleannesse, &c. let them be aggravated with all the circumstances, yet if thou canst be but humbled, and then lay hold on Christ, thou mayst. Read 1 Cor. 6. 9. see what great sinnes thole were, how can you name greater? *Neither fornicator, nor idolater, nor adulterer, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdome of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, &c*

Vses.

wide doore of comfort

Take Christ

Nay, suppose you have not one jot of holiness, nor of godly sorrow, yet doe but take Christ, and he is thine. To looke for sorrow and holiness before thou takest Christ, is to looke for life before the soule. Therefore doe but take him and he is thine: for,

1. The Promise is free without any condition; If godly sorrow and grace were required, it were not free; godly sorrow and grace followes faith, but are not required before it.

2. The Promise is generall, *Mark. 16.16* *Goe yee unto all the world, and preach the Gospel to every creature:* If therefore there bee any poore soule touched with his sinnes, so as hee will doe or suffer any thing for Christ, to him I speake comfort, to him Christ doth belong, thou mayest have CHRIST if thou wilt.

Obiect.

But some man will here be ready to object and say, Then every one will take him.

Ansiv.

Every one would take Christ as a Saviour, but not as a Lord.

To this I answer, Every one would take him for a Saviour, but there be conditions following after, though not going before faith: if you beleeve hee is your Saviour, you must beleeve hee is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will doe, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth into them, and

and quickneth them, and animates them, and makes them like himselfe. As fire doth yron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sinne, longeth after Christ, and receives him, Christ enters into him, and gives him a threefold life: 1. The life of guiltlesnesse, by which we are free from the guilt of sinne. 2. The life of grace. 3. The life of Joy. Thus hee quickeneth those which are dead in trespasses and sinnes. Hitherto of the first verse, we come now to the second.

Simile.

Christ gives
whom hee
quickeneth a
three-fold life

L3 CON-

2. Limit

Christ gives
what he
pursues
these to his

CON



Continuance in SINNE, DANGEROVS.

EPHES. 2. 2.

Wherein in times past yee walked according to the course of this world, according to the Prince of the power of the ayre, the spirit that now ruleth in the children of disobedience, &c.



After the Apostle had proved these Ephesians, to whom hee writes, to be dead in trespasses and sinnes, here in the next verse hee proceeds to confirme his Doctrine, by proving them to be dead men from the signes of death, which are three: That they walked,

- 1 According to the course of the world:
- 2 According to the Prince of the ayre.
- 3 In the lusts of the flesh.

These

These are the guides by whom they were led, the world, the flesh, and the devill : where such guides lead a man, hee is like to runne a good course.

Now the point of Doctrine that ariseth from the first of these, is,

Doct. 1.

That whosoever walketh in any course of sinne is a dead man, and the child of wrath : that is, if there be any ruling lust in a man, so that he followes it, and it commandeth him, that man is in the estate of condemnation.

The Doctrine
proved by
Scripture.

This is plaine, *Rom. 8. 1. There is no condemnation to those which are in Christ Iesus, who walke not after the flesh, but after the spirit.* If there be no condemnation to those which walke after the spirit ; then certainly there is condemnation to those which walke after the flesh : So likewise, *Rom. 6. 14. Sin hath no dominion over you, for you are not under the law, but under grace ;* that is, if sin hath but dominion over you, then were you in the estate of death : if but any lust hath dominion over you, so that you must yeeld obedience to it, you are not in the estate of grace, but of damnation : and the reason hereof is, *vers. 18. because you are the servants of sinne, (for his servants you are whom you obey.)* Suppose you have but any one predominant sinne, it is enough to damme thee. There are some that can deny the sin of lusts, but for to leave their company, that they cannot doe : Again, some can leave their company, but by no meanes will part with the sinne

sinne of lust ; some can part with both : but for their riches, they will not part with a penny ; and so for many particulars, many will be content to part with some of their finnes, but one is so sweet, that they will not part with it. But let all such know, that if they have but any one sinne to rule and reigne so in them, that they must needs obey it ; if it be so sweet unto them, that they cannot leave it, they are in the estate of condemnation : yea, if they continue but in any one knowne sinne ; for there is but one way to heaven, but by-ways a thousand : now, if thou takest but one by-way, it will lead thee from heaven as well as if twenty ; for the right way to hit the marke, is but one ; but there are many by-ways whercin we may misse.

I added, *Whosoever walketh in any knowne sinne.* Indeed, a man may sometimes by chance slip out of the way into some sinne ; but I meane not such a man, but him that maketh some sinne his continuall walke.

But every one will be ready to say, This is a hard saying, and who can indure it ? I wil therefore shew you some reasons for it.

The first reason is, because, that whosoever walketh in any knowne sinne, is overcome of sinne, and whosoever is overcome of sinne cannot be saved. Indeed, a godly man may oftentimes be foiled, but never is overcome, and at the last getteth the victory : But when a man assimilates himselfe to sinne, and without any

M

reluctari-

By Reason.

Reas. 1.

Hee that walketh in sin is overcome of sinne.

while

reluctation is overcome of it, striving no more against it, as fire when it is overcome by water, that man is certainly in the estate of condemnation. This is the meaning of the Apostle Peter, 2 Pet. 2. 9. *While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage*: If any sinne overcome thee, thou art in the estate of damnation. It will not serve our turne, to use those weake excuses, which commonly is our plea; to say, wee cannot leave them, because we are flesh and blood, and they are naturally in us.

Reas. 2.

In him sinne
hath the chiefest
command;
and God no
place.

speech

The second reason is, because, whosoever walketh in any knowne sinne, in him sinne is predominant, and hath the chiefe command; and where that hath the chiefe command, and rules, God hath no place; for the motion followes the predominant element; if godlinesse be predominant, that moves us and rules us; if sinne bee predominant in us, that rules us. As a man speaketh out of the abundance that is in his heart, so also he worketh out of the abundance that is in his heart. This is plaine; for when Christ would shew their hearts to be bad, hee biddeth them consider their speech; and if hee could gather the naughtinesse of their hearts by their speech, then certainly much more by their actions and workes.

Obiect.

I, but some may say, I have a secret sinne in my heart, yet it breaketh not forth; I keepe it

in,

in, and will not suffer it to come out, and so long it is not predominant, neither doth it beare rule, neither doth he walke after it, but covers it.

I answer, they have so, and though they doe not walke after them, yet they are not the better for that, for God judgeth according to the inward heart, he judgeth according to the heaven we ayme at in our owne hearts, he seeth the secret bent of the heart which way it is; it may seeme contrary to the eyes of men, but hee judgeth not according to the outward appearance, but hee judgeth with righteous indgement.

The third reason is, because that whosoever lyeth in any knowne sinne, is an hypocrite, and no hypocrite can be saved, though he doth other things never so well; for such an one hangeth not like the sprigge, but like a bough that is almost rent off the olive tree, which can never prosper. If he did but a little, and yet did it in sincerity, it would be accepted; whereas, while he doth much, yet in hypocrisie, God regardeth it not. This I finde by comparing these two places together, 2 Chron. 25. 2. and 2 Chron. 15. 17. In the first place it is said, that *Amazia did that which was right in the sight of the Lord, but not with a perfect heart*, and therefore God rejected him: the meaning is, that he was not thorough perfect, but had some secret sinne in him, therefore God rejected him.

Ansiv.

Reas. 3
Hee is an hypocrite.

God hath respect unto small things with sincerity, more than many great things with hypocrisie.

Small
Amazia

M 2

Now,

Asa was
perfect all his
dayes.

Now in the other place, it is said, *The heart of Asa was perfect all his dayes*; yet as we may read, he had many infirmities: as 1 He put not away the high places: 2 He relied upon the King of Egypt: 3 He trusted on the Physicians: 4 He put the Prophet into prison. Yet notwithstanding all these infirmities, it is said, *his heart was perfect*, because that these did not rule in him: For, where there is sound humiliation wrought in any man, he, though these through infirmity may be in him, yet he walketh not after them; and then only humiliation is good, when a man is desirous to be rid of his finnes; and this the hypocrite wanteth, because there is rottenness at the core, and his heart is not truly sound.

Read. 4.
He is ready to
runne into o-
ther sins upon
occasion.

The fourth reason is, because that hee that walketh but in any one knowne sinne, if he had but temptation unto other finnes, hee would runne into them also. Thence is that of the Apostle James 2. 10, 11. *Whosoever shall keepe the whole law, and yet offend in one point, is guilty of all*; his meaning is, that if such a man had but as strong temptations unto other sins, hee would commit them also; for if a man doth any duty out of sincerity, hee would doe all, because that God commandeth all, as it followeth in the same place: For he that said, *Do not commit adultery*, said also, *Do not kill*: *Now, if thou commit not adultery, yet if thou kill, thou art become a transgressor of the whole Law*. For, looke what sinne soever thou art tempted unto, the same thou wilt commit, and if a hundred

dred tentations should as much beset thee, thou wouldest yeed to them all as well as to one.

For the better meaning of the point, here it may be demanded, what this walking is?

To this I answer, It is a metaphor taken from the manner of men in their most usuall and ordinary carriage of themselves; and therefore it needs some explanation, because it is a figurative speech. Now it is discerned by these foure things:

First, See what way a man chooseth to walke in; If a man by accident happeneth to fall into some by-path, where lyes not his journey, that way is not of his choosing, hee is not said to walke in that way: *Psal. 119. 30.* There *David* saith, *I have chosen the way of truth, thy iudgements have I laid before me.* His meaning is, when hee did wholly consider what journey to take, then he fel into Gods path, and went in his waies; this was his resolution. If then after consideration thou hast a full purpose and inward resolution to goe in the paths of righteousness, thou walkest right.

2. See what way thou goest forward in, for that way thou walkest in; if a man choole a way, and goe not on in that way, it is nothing: *David, Psal. 119. 32.* sayes, *I will runne the way of thy Commandements, when thou shalt enlarge my heart.* But many are here deceived; they thinke they have chosen the wayes of God, and yet goe on in the wayes of sinne; if they would walke

Quest.

What this walking is.

Answ.

Right walking is knowne

1 By the choyce of the way.

2 By the progresse therein

aright, they must hold on the paths of good-
nelle.

3 By compa-
nions and
guides.

3 See what companions and guides you
choose for your journey; if thou professest thou
hast chosen the wayes of God, and yet dost de-
light in the same sinfull pleasures thou diddest
desire, thou mayst say what thou wilt, but cer-
taine it is, that thou art the same man thou wert:
for *Dauids* resolution, when he walked in this
path, was quite contrary; he sayes, *Away from me
ye that worke iniquity, for I will now keepe the Com-
mandements of my God.* And this is laid downe in
the Text: if therfore we follow the same guides,
the world, the flesh, and the devill, wee still goe
wrong, and are not yet in the right way.

4 By the pro-
vision wee
make.

4 See what provision thou makest for the
place before thou come thither; See whether
thou seekest God or the Divell. A man that is
to travel into *Italy*, or any other Country to traf-
ficke there, will bee sure to provide afore-hand
for his journey: doe thou likewise, see for what
Countrie thou bringest exchange for; if thou
laist out all here for heaven, it is a signe thou art
travelling thither; but if wee will make ship-
wracke of a good conscience, and all our care is
to gaine here, it is a plaine signe wee walke not
aright; and that wee minde nothing lesse than
heaven. Now thus much for the meaning of
walking.

Vse I.
For triall to
see whether

The Vsēs follow: 1 This should be a triall
for us to examine our selves, whether wee bee
living

living men or no; for if we be living, then wee walke; and if wee walke, then wee are to see whether we walke in the right way or not; for, this is the scope of the Apostle here. Now, this we may know by that place, *Rom. 8.1. There is no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the Spirit*: his meaning is, by this yee shall know whether ye are in Christ Iesus or not; if ye are in Christ, yee walke not after the flesh, but after the Spirit. This is a sure place of tryall, and a true touchstone. And this tryall is very necessary for us; because, that men live in the Church as corne lyes in the barne, after it is threshed in the floore. It is called corne from the more worthy part, and that rightly; yet there is more chaffe than corne in the heape, and therefore it is necessary that the fanne should come and discerne the chaffe from the true corne: so in the Church, there is need of the fanne also, to winnow the good corne from the chaffe. Let men therefore by these two rules examine themselves.

wee walke in the right way or no.

- 1 See if it be a knowne sinne.
- 2 See if you continue in any sinne.
- 1 See if it be a knowne sinne.

A good man may continue in sinne, and yet be perfect before God, if hee know it not to be a sinne; as the Patriarkes lay in polyganie, yet it was not accounted of before God, because they knew it not to be a sinne: There were many

Two rules to try whether we walke a right.
1 To see whether it be a knowne sinne

ny good Kings continued in it, but if they had knowne it to be a sinne, they would have forsaken it, and therefore, for all that they are said to serve God: As for example, a good subject may be said to be obedient to his Prince, when it may be hee doeth not that which at that time is his Princes will; because, that if hee knew what were his Princes will, hee would doe it: but if a man willingly commits treason, he cannot be said to be a faithfull subject; so hee that sinnes against knowledge, cannot bee a good man.

2. See if thy sinne be continued in.

a. To see if
thy sinne be
continued in.

It is the continuance in sinne that makes thee in the estate of condemnation: if it be a knowne sinne a man falls into, yet if he continue not therein, this is no argument against him, for the godliest man upon occasion may fall, but such a man is not himselfe. Hence is that saying, *He was not himselfe when hee did it*: But as for those that make a common Trade of sinning, they cannot say, but that they are themselves in the committing thereof. In the godly, as Paul said, *Rom. 7. 17. Now then, it is no more I that doe it, but sinne that dwelleth in mee*. It is not they, but sinne that still remaineth in them: yet the sinne, though it be in them after their regeneration, yet it hath no possession as it had before. Take heed therefore that although thou hast the same occasions offered thee as before thou haddest, yet thou dost not continue in it, but totally abstaine therefrom;

from, for a wicked man may a great while, even a whole yeere, abstaine from some sin, and yet be said to lye in it, because, that if he had the same occasions offered as before he had, he would have committed the same sinne as before he did. Let every man therefore looke backe unto his owne heart, and consider with himselfe, whether hee is not the same man he was; some had their delight in covetousnesse, some in pleasure, some in preferment, some in credit, examin now your selves, and see whether thou dost not delight in the same things still; see if thou dost not continue still in them, and commit them usually, and so judge of it accordingly.

But here men may make many evasions, and find many doubts, that it is no knowne sinne, that they lye not in it, and the like. Therefore, to the end I may make it plaine, I will reduce all to these five heads:

The first question shall be this, when it is a knowne sinne, for the hypocrite will be ready to find an evasion about this; as for the breaking of the Sabbath, for covetousnesse, and the like, they will say they are no finnes, how shall they know they are finnes?

To this I answer, the sparkes of conscience will glow in the midst of this darkenesse, that will grudge at that sinne, and then be sure it is a knowne sinne, though it doe but whisper against it. If therefore thy conscience tells thee, that such and such things are naught, and to bee a-

N

voyded,

Quest. I.
When sin is a
knowne sinne

Ans.
Every mans
conscience
will tell him
what is a
knowne sinne

voyled, (although it may be for a time thou mayst keepe downe thy conscience, and sufferest it not to speake out for the noyse thy lusts make) yet, when thou shalt come to lye upon thy death-bed; and at the last day, when thou shalt appeare before God in judgement, then for certaine shalt thou find these to be sinnes, and that to thy cost: Thou now wilt bee ready to say something, and put away thy sinne from thee, but that will not serve the turne; hearken therefore now to thy conscience, and see whether that doth not tell thee, such and such things are sinfull.

Obiect.

Here it may be demanded; A godly man sometimes may have a scruple in conscience, whether he is to doe such or such things; now therefore wherein lyes the difference betweene the scruple of the godly, and ignorance of the wicked.

Ansiv.

Scruple

3 Differences betweene the accusing of a guilty conscience, and the scruples of the godly.

Differ. I.

The wicked after knowledge lye in it but the godly forsake it,

To this I answer, Indeed there is a great difference betweene the scruple of the godly, and the ignorance that is in the wicked, and the murmuring and accusing of a guilty conscience. There are three signes whereby they may be discerned.

1 For the guilty conscience; when he lyes in a knowne sinne, and his conscience tels him it is a sinne, he makes no inquiry after it, but he finds such a sweetnesse in it, that his heart is engaged to it, he cannot speake against it, nay, he resolves to sinne, yea, and whensoever he is reprov'd for it he

hee is very angry. But on the contrary side, for him that hath a scruple in conscience, might he but bee informed of it that it were a sinne, hee would faine know it, and with all his heart leave it. Therefore he doth inquire and labour by all meanes to know if it be a sinne, and no sooner doth he know it to be a sinne, but he forsaketh it.

2 Thou mayst discerne of it by the subject matter of their scruple: if it bee a hard knot and question, then it may be in a good man, and such an one should gather the soundest and best reasons, and see what side is most probable, and that he must follow. But on the contrary side, if it be an easie matter of morality, then thou art the more to be suspected, for the moral law is ingrafted into our hearts. For an instance; If it be about the neglect of the Sabbath, or about company-keeping, and the like, the conscience that is a virgin, and never will bee corrupted, that will tell thee these things, and perswade thee of them: Indeed, sometimes thou mayst have a seared conscience, past feeling; and then, when once thy conscience hath done telling of thee, then thou art in a pittifull case.

3 Thou mayst discerne of them by the rest of their actions; if they have a good conscience, they will be troubled about that, and the rest of their life will be good: but thou mayst quickly gather whether it be a raging sinne or no, for then they will doe all things on the other side, and one knowne sin drawes on another, and the false-

Differ. 2.

In the subject matter,

Differ. 3.

In the rest of their actions.

nettle of their hearts will be discerned in other things also; for one reigning sinne is like to a disease that weakneth all the faculties of the body: for even so that weakneth all the faculties of the soule. And so much of the first question.

Quest.

The second question is this, hee that is a carnall man may say, I doe many good things as well as others, and although I doe sometime sinne, yet I allow not my selfe therein; and what can a godly man doe or say more?

Ansiv.

Wherein a
godly man &
a wicked may
be said to a-
gree & differ.
1 They agree
in the way,
and differ in
the end of
their iourney.

To this I answer; Godly men and wicked may goe farre together, but in themselves they differ much. Therefore, first, I will shew how far they may agree and differ; and secondly, how they may be discerned.

I. In these things they agree and differ.

First, both may agree in the way, and yet differ in the end, their iournies end may be two severall places: for the end of all that a godly man doth, is the glory of God; but the good which a wicked man doth, is either out of some present feare, or hope, or flashes of conscience, or for some by-respects, so that in all he aimes most at his owne profit; it proceedeth not from the inward man, a new regenerated heart, as it doth in the godly: For example, suppose a man travelling, and by chance fall into London road, because it is co-incident with his way, and not because his iourney lyes to London, but onely for that is his readiest and perhaps cleanest way; now wee cannot say that man tends to

Simile.

Lon-

London for all that, because here the denomination is taken from the utmost end of his iourney.

2. They both agree and differ for the disapproving of evill: I know that there may be in the wicked a disapproving of evill, as well as in the godly: wherefore we are to know that there is a twofold disapproving of evill.

1. That that ariseth from a particular nature in conscience.

2. From a true principle of regeneration.

If thy disallowing of sin doth but arise from a naturall conscience, that is nothing. But if it bee from a principle of regeneration, that is, from a new disposition that is wrought in us, if from it we disallow sinne, our case is good.

But now the signes whereby we shall discern betweene these two, are three:

The first signe is this; if thou dost disallow thy selfe in sinne from a new principle of regeneration, thou wilt abstaine from sin with delight, and settle upon goodnesse, as a stone, or any other heavy thing rests in its centre, for working with a habit, is working with delight; when a man sets himselfe against sinne with all might and maine, then it is a true signe. But now for the naturall conscience, let him bee but out of his old company, he is out of his element, whatsoever good thing he doth, bee doth it not with the whole bent of his spirit, but it seems tedious unto him.

2 They both disagree and differ in the disapproving of evill

Disapproving of evill twofold.

Three signes to distinguish betweene a naturall dislike of evil, and a regenerate. 1 A delightful abstaining from sinne.

2 A change
and rising of
the heart both
against old
sinne and the
doers of them

The second signe whereby you may discern the naturall conscience, is sinne; if he loveth those that continue in such sinnes as he doth; if he be a drunkard, he doth delight in drunkards; if a gamester, he doth delight in gamesters: for he never comes to the contrary grace, but hath pleasure in them that commit the same sinnes: But the regenerate man, hee that hath a heart changed, his heart riseth against such men. Therefore, *Rom. 1. 32.* it is said, *Who knowing the iudgement of God (that they which commit such things, are worthy of death) not onely doe the same, but have pleasure in them that doe them.* If this is reckoned as one of the sinnes of the Gentiles, not onely to commit sinnes themselves, but also to take pleasure in those that commit the same sinnes. When therefore a man hates them that love goodnesse, and favoureth and delighteth in those that are evill, its a great signe the heart is not changed; for the Scripture makes that a lesse signe of a dead man, to doe evill, than to favour them that doe it. On the contrary side, for a man to favour good men and goodnesse, and hate sinne, it is a great signe of a regenerated man; when, as the Wiseman saith, *Prov. 29. 10. The unjust man is an abomination to the iust.*

3 A change of
the whole mā

Simile.

The third signe whereby you may discern is this, If thy disallowance of sinne arise from a true principle of regeneration, it will transforme the whole man; as a sprigge being once ingrafted into the stocke, will change the whole

whole nature of the stocke. For looke what the will is set upon, that will change the whole man, and draw that after it; see therefore now what thy speeches and delights are, if thy disallowance of sinne arise from a good principle, they are true. On the contrary side, the naturall conscience that doth not transforme the whole man, but onely in some few things; though it disallow of sinne, yet it will goe on in sinne; and such men hold, or as the word in the Originall is, (*Rom. 1. 18.*) *They imprison the truth in unrighteousnesse.* Their consciences being inlightned, they keepe it, and imprison it in that faculty: The conscience that telleth us what to doe, and yet there is no generall amendment in us. And this is a great signe wee are not inwardly changed. And so much for the second question.

The third question is this; Godly men oftentimes relapse and goe backe againe and againe, and often fall into the same sinne, and they know it to be a sinne; how therefore shall I distinguish betweene this relapsing and lying in sinne?

Quest. 3.

To this I answer; You shall distinguish it by these three signes:

Ans.

The first signe is this, A godly man never relapses into purposes of sinning; hee doth not before-hand premeditate and thinke of the pleasantnesse and sweetnesse thereof: and after this manner is it said, *Hee that is borne of God cannot sinne*, for hee is overcome of sinne but upon some

Distinction betwixt a godly mans relapsing and lying in sinne.
1 Hee hath no purpose to sin

some occasion. But the wicked man after hee hath committed sinne, doth purpose to doe it againe; so that he cannot be properly said to fall into sinne againe, because in purpose hee never left it.

2 He favoureth not his sin

The second signe is this; Looke what sinne a carnall man lyeth in, that is his beloved sinne; he favoureth it most, and would not be crossed in it, he cannot abide to be told and admonished of that sinne. Now it is otherwise with the godly man, he favoureth not himselfe herein, but that sinne which he is most ready to fall into, he is gladdest to heare that condemned, hee is very willing to heare the Preacher speake against that. As for the wicked man he must not be touched, hee is like a lame man which cannot endure to be stirred, so he cannot abide that his beloved sin should bee spoken against.

3 He falls not into the same sinne

3. There is a great difference in these two things:

1. The godly man falls not into it so often as he did before.

2. Hee falls not into it after the same manner.

1 So often as before.

1. He falls not so often as he did before.

Hee doth greatly resist it, the being and essence of sinne is not still in him, though it may be in part; if the same occasions be set before him, yet he is not drawne away as hee was before. As for the wicked man, he is the same hee was, and upon every slight occasion he will bee drawne

drawne away; he cannot abstaine from sinning, because that sinne is not weakned, but is full still in him.

2. For the manner.

Although hee doth sometimes slip, yet it is with great grieve and reluctance, hee is more sorry for it alwayes, and every time gets ground of it, and strength against it. But as for the wicked man it is nothing so, he doth it with as much joy as ever he did, he findeth as much sweetnesse in it as ever he did before. So then we see there is a plaine difference betweene the relapses of the godly, and the wickeds' lying in sinne. And so much for the third question.

The fourth question, or rather an objection, is this; No body can doe all things, the best of us are sinners, we are but flesh and blood, which is fraile, the best have some imperfections; and therefore, who is it that sinneth not?

To this I answer, It is true that all men are sinners, the godly offend as well as the wicked, yea, the godly offend often, and much; but yet there is a double difference betweene the offences of the godly and the wicked.

1 The hypocrite hath alwayes some predominant and ruling sinne in him, wherein he favoureth himselfe, so that all he doth must have respect to it, and where religion crosses that, it must give place, and there must bee a bawking of good duties, if it be against it. But as for the godly, in them there is no predominant sinne, it

2 After the same manner.

Quest. 4.

Ans.

A double difference betweene the sins of the godly and the wicked.

1 In the wicked some sin is ever predominant.

may be now one infirmity starts up, then another, but downe they goe againe, none can get the victory over him. The hypocrite hath some domineering sinne, in which he will be favoured, but as for the godly man, he desires none to spare him.

1 The wicked
commit sinne
as a proper
worke.

Simile.

2 There is a great difference in the manner; a wicked man doth it as his proper worke, his delight and his glory, hee acts himselfe in it. But the godly man, hee acts not himselfe in committing such a sinne, it is not hee that sinnes, but something that is in him, and he is very sorry afterwards that hee was so foolishly overtaken therewith. One man may weare a chaine for an ornament, another for a fetter, and would with all his heart be rid of it: so it is with the godly man, his sinne is a burthen unto him, and he would be very glad to be rid of it; but to the wicked man it is no burthen, but hee reioyceeth in it, hee accounteth it all his pleasure, he reckons it a losse to be hindred in his way, or to leave it. The godly man hee esteemeth it as very hurtfull, hee knowes it hinders him, so that he cannot doe that he would. The godly man, he entertaines sinne as a theefe, but the wicked man as a welcome guest. And so much for the fourth question.

Quest. 5.

The fifth and last question is this, How shall wee distinguish betweene the purposes of the wicked and of the godly, because that oft times both seeme to be good; and there be many men
that

that have good purposes, and doe but very little.

To this I answer, the purposes of the hypocrite are weak, and bring nothing to passe, but as they rise, so they presently vanish againe; But the godly mans, they are well rooted in the soule, and bring the thing to passe that they labour to effect. A good man will use all the meanes he can to abstaine from sinne, he will shunne all the occasions: but the wicked man, hee will not abstaine from the occasions, hee knowes his nature will bee ready to take hold of sinne, and yet he will not avoyd the occasions and allurements thereto; surely therefore this man hath no purpose to leave sinne, for if his purpose be not put in practice, hee had as good never purpose, for it hath no effect. The godly man, he will use all good meanes to further his intent, by fasting and prayer, and all other good duties. Again, a godly man, if he hath a lust in sinne, hee will resist it with all his might, and never give over; though hee doth slip, yet he presently riseth againe, and never ceaseth, and therefore it shall not be imputed to him; but if a man hath flitting purposes in his braine, that is nothing, though hee falleth not into the same sinne so often. Thus much for the first use of triall.

The second Use serveth for comfort. For if this bee a signe of deadnesse, to walke in sinne; then it is a matter of comfort to all those, who, although they often-times slippe

O 2

into

*purposes
Answ.*

The purposes of the wicked are weak and fruitlesse, but of the godly strong and effectuall.

occasions

Use 2.

To comfort all those that do not continue in sinne,

Sincere heart

Simile.

into sinne, yet are sincere hearted, and doe not continue in knowne sinnes. You had therefore no need to cry out against us, that our words are cruell words, for this is a doctrine full sweet; you must at the first give us leave to open the wound, though it be painfull, yet after, you shall finde the ease and sweetnesse. The Bone-setter, that because hee would not deale roughly, setteth not the bone aright, but puts in the fore joynt onely a little, and doth not set it thoroughly; it may be at first thou shalt bee called a good bone-setter, because the person ill affected, for the present feeles no paine, yet afterwards when the joynt is not seated, will be railed against: or the Surgeon that will not search the wound to the bottome for paining the patient, at the first may be pleasing; but afterwards in the end hee shall have little thanke for his labour: in like manner should the Doctrine bee harsh at first, because it searcheth the sore to the quicke, yet the end of it is comfort. The end of Christs speaking to the people in Saint *Iohns* Gospell, was at the last comfort and joy. Labour therefore all of you to make this use of this Doctrine; you that have sincere hearts, take it home to your selves, if you doe walke in no knowne sinnes: but if yee have walked formerly in any knowne sinnes, now beginne to rectifie your lives, that so you may have cause to take this Doctrine unto your owne soules. Breake the bands of Satan, and forget all his faire allurements,

you

you must part with all your sweetest sinnes for it, and give all you have to purchase this Jewell. Comfort you may have, and all our desire is, to make your hearts perfect, that so you may finde comfort. If your hearts be perfect, you shall finde these foure comforts:

1 You shall finde more comfort in easinesse and contentednesse to forbear that lust we most delighted in, than ever wee did in yeelding to it.

2 You shall finde your selves able to rest, to pray, to heare, and to sanctifie the Sabbath; make your hearts good, and you shall doe these things with delight: for, as when a mans hand is out of joynt he cannot worke; so if the soule be out of frame, it cannot pray, &c.

3 You shall finde your selves able to beare afflictions; before you can beare nothing, but every thing is as a burthen unto you: A man having a shoulder that is out of joynt, cannot beare any thing; so, if sinne be mingled with affliction, it makes that bitter: but after you have purged your selves from sinne, you shall be able to beare them; but when there is no strength within, how shall we beare them?

4 When your hearts are perfect, the wound will presently bee healed and grow well. The peace of the wicked is but like a wound that is skinned over, at the last it will breake out againe, hee may make a shew for a while, but there is a secret disease in him; and the latter

1 Comforts in a perfect heart.

1 Contentednesse to forsake lust,

2 Ability to pray.

Simile.

3 Ability to beare affliction.

4 Sound peace and lasting.

end of that man will be worse than the beginning; their paine will be worse hereafter, the paine that hee shall endure when death comes, when Gods insupportable wrath beginnes to charge his sinne upon his conscience, that will be worse than all hee endured before. And thus you see this Doctrine is most sweet to all those that have perfect hearts; but to the other, that remaine still in their sinnes, most dangerous.

A
SERMON
PREACHED
AT
LINCOLNES-INNE
ON
GEN. XXIJ. XIV.

By that late faithfull Preacher, and
worthy Instrument of Gods glory,
JOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of *Emanuel Colledge in Cambridge*, and some-
times Preacher of *Lincolnes-Inne*.



LONDON:

Printed for *Andrew Crooke*, at the blacke Beare in
Pauls Church-yard; 1635.